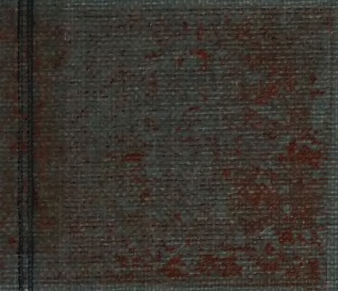
FIFTY-TWO WAYS

TO

MAKE THE CHURCH GO



MAY 7 1958

FIFTY-TWO WAYS

TO

MAKE THE CHURCH GO

SPIRITUALLY
FINANCIALLY
NUMERICALLY

BY LIVE PATRONS OF LIVE CHURCHES

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EVANGELICAL
SCHOOL OF THEOLOGY

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CLEVELAND, O.

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INTRODUCTION

PLANS AND POWER

There is absolutely no room for arguments as to whether methods come first in religious activity.

They do not.

Spirit comes first.

The attitude of the pastor and people toward God and toward each other is the great essential.

The spiritual temper of the congregation is a thing of chief importance.

But frankly admitting this—yes, earnestly asserting this—the very next step is to provide channels through which love to God may flow in service rendered to him and ministry to man.

A congregation needs varied and fresh methods for stimulating and sustaining spiritual interest and directing its activities.

Plans of work in congregations lacking spirituality become mechanical.

But it is just as true, on the other hand, that awakened zeal which is not released along specific lines and in definite ways of service reacts upon itself disastrously.

The pastor who is most nearly ideal, other things being equal, is the one who adds to deeply-rooted spirituality, fertility in resources and ingenuity in devising methods of work for his people.

A good plan carefully executed, and in the working out of which the talents and energies of a number of members are enlisted is a god-send for any congregation.

Many a congregation has been lifted from an existence of monotonous routine, to one of virile aggressiveness in this way.

An outlet has been provided for their stored-up—dammed-up—spiritual energies and great blessings have flowed out to others and back to them. For it is one of the peculiar marks of expenditure of spiritual energy that it is increased by its outgiving.

And then we all know the difference between the congregation that scattereth and yet increaseth, and the one that withholdeth more than is meet, and its doing so tendeth to poverty.

We usually hear that verse applied to money-giving; but it is just as truly applicable to the giving of the soul's energies and the heart's affections.

The happiest congregations in the world are: Those which have the greatest number of members busily at work for Christ and their fellows.

And nothing does more than this to promote Christian harmony and good fellowship. Your corner loafers are your greatest controversialists. A group of earnest toilers absorbed in real tasks —not merely in watching wheels go round—have no time or inclination for "scrapping."

But these are both the reflex effects of well-laid plans. There is the other side.

Think of the truly great results which may be secured in winning men for Christ and building them up in Christian character when the great, latent energies of our churches are definitely concentrated upon the task.

No doubt God could do it all without us, but he does not choose to. Carlyle was fond of saying, "Aweel, Donald, God will bring a' richt." "Hech, Sir! but we must help him to do it," was the apt answer once given.

The large results oftentimes secured through well-organized evangelistic services illustrate possibilities.

True, these are special, and not altogether adapted to permanent use in the individual church. But the principle back of them holds good in the one as well as the other.

Aroused human nature always asks, "What wilt thou have me to do?" And it is the man who is spiritually ingenious enough to set it to work who will not only succeed in "fixing" its heart impressions, but who, through his wisely directing these forces upon great tasks, will be able to get large results.

The spiritual awakening lets loose the pent-up forces of the life, which have hitherto been dormant, and uses them to spread the kingdom.

You have two, four, six hundred members in your church.

There is not one of them who has not talents waiting to be utilized, if not already in use. Some one has told that one of Beethoven's most famous concertos was suggested to him as he heard repeated knocks in the stillness of the night at a neighbor's door. The concerto begins with four soft taps of the drum—raised in this work to the rare dignity of a solo instrument. Again and again the four beats are heard throughout the music, making a wonderful effect. God is ready to use the humblest Christian for great results.

Prayer and personal influence, and the Spirit working through them, will ordinarily stimulate that man or woman to willingness—and even eager willingness. And then the important thing is to be able to provide the would-be toiler with a task.

Here is where your plans come in; and the right plan is often the life-belt flung to the man who would eventually sink without it.

WHAT IF THEY HAD QUIT?

C. K. Ober.

I beheld in my dream, and five men—Peter, Andrew, Matthew, John, and Paul—sat on a hillside, looking out over the Sea of Galilee. It was twenty years after the "Day of Pentecost," and they had met by appointment to talk over a crisis in the lives and programs of three of their number.

The work was going hard with them. Paul had suffered the loss of all things; Peter had left all to follow Christ and was finding it hard to support his family; and Matthew had just had a flattering offer at a large salary and an interest in the business, to come back to his old place in the custom house.

Peter, as usual, opened the discussion. He said: "My wife's mother has opened a boarding house in Capernaum; it will cost us almost nothing to live with her while we are getting started again, and I have a chance to buy back my old interest in the fishing business. I can make a good living and a little more by fishing five days in the week, and I will have all my Sundays for evangelistic work in the cities around the lake. I am getting along in years and am afraid I can't stand the pace at which I have been working. And, then, too, I need the money."

Paul said, "Aquila and Priscilla have been greatly prospered in the tent-making business in Ephesus and have offered me a position at a good salary, to open a branch business in Philippi, and from there to work out and establish and supervise the business in the principal cities of Macedonia. I can do this work; it will not be any harder for me than the care of all the

churches, and I will have all my Sundays for Christian work and can lay by a little something for the rainy day, which I can see is coming."

Matthew said, "My story of the life of Christ is having a large sale and is bringing me in enough to pay my expenses, but my business experience tells me that I ought to have a larger margin. Persecution may come and sales would fall off. I have a chance now to take my old position, and I know that I can make enough out of it not only to support myself and family, but to take care of the rest of you if you should get into trouble. And then, too, I will have more leisure for writing and can probably help the cause more in this way than by traveling about the country."

Andrew said, "Peter, do you remember the day when you thought that you had lost your wife's mother? Do you see that sand beach over there? That is the very spot where we beached our boat after the miraculous haul of fish and where we quit the fishing business and where the Master said, 'Fear not, from henceforth thou shalt catch men.' How long a time is 'henceforth'? Do you see that hillside over there? That is where the Master fed the five thousand, and I can see the very spot where that lad stood when I asked him to give up his lunch for the Lord to multiply. Don't you remember the look of compassion and longing on the Master's face when he looked out over the multitude and asked us to pray that laborers might be thrust forth into his harvest? If we are going to continue to pray that other men may rise up, leave all, and follow him, can we do less?"

John, who was leaning against Peter, felt a big tear drop on his hand, and looking over to Paul, he saw his jaw set, the old fire come back

into his eye and the old war-horse look into his face, and he quietly said, "Men, I don't think we need to talk about this any more; let us pray." And as they prayed, the things of time and sense receded; a light breeze rustled in the nearby tree-top, reminding them of that "rushing mighty wind" of the day of Pentecost, and of the marvelous power with which Peter had preached the gospel on that day; they seemed also to see the Master himself standing on the shore, just a few rods away, and to hear him saying to them again, "Launch out into the deep and let down your nets for a draught," and "Fear not, from henceforth thou shalt catch men."

They looked, and the evening caravan for Tyre was just swinging into sight. "Good-bye," said Paul, "I must catch the next boat for Ephesus, and I will get Aquila to put up the money for a campaign in that old city that will shake the whole of Asia."

"Good-bye," said Peter, "Andrew and I will just say good-bye to the folks and we will have time to join the midnight caravan for Babylon, and may keep on East as far as the land of Sinim."

"Good-bye," said Matthew, "there is a group of publicans down in Jerusalem who were going in with me on this tax-gathering proposition, but I will get them to join me in financing a five years' campaign in Egypt and up the Nile as far as Ethiopia. I have heard from the Ethiopian treasurer that practically the whole country is open to us and he believes that all Ethiopia will soon stretch out its hands unto God."

"Good-bye," said John, and he sat there alone till the stars came out and the waves on the beach, impelled by the rising wind, sounded like the voice of many waters, and he said to Him that

stood by, "Lord, do not charge this thing against them. I have felt that way myself at times, as Thou knowest, and I would have left this work but for the fact that Thou didst prevent and strengthen me. They too are ready to live and to die for Thee, as I am.

"I thank Thee for Andrew, for his deep life and steady faith. If it pleases Thee, let him stay and work with Peter and then the one who can chase a thousand shall put ten thousand to flight.

"And now, Lord, let us see Thee ever before us, ever hear Thy voice and walk and work with Thee, and we will not fear what men can do unto us."

A sudden storm broke over the lake and I awoke, and as I thought upon the dream I heard the voice of a modern John calling to me out of his rich experience:

"Go labor on, spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still?

"Go labor on, 'tis not for naught,
Thy earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not,
The Master praises, what are men?

"Go labor on while yet 'tis day,
The world's dark night is hastening on,
Speed, speed thy work, cast sloth away,
It is not thus that souls are won."

HOW TO MAKE THE WORLD BETTER.

The various denominations showed gains ranging from 1 to 3 per cent last year, making an average gain of 1.8 per cent.

Including the Protestant, Catholic and Greek churches as Christians, there are 490,000,000 in the world.

Confucianism and Hindooism claim 560,000,000, while Mohammedans, Buddhists and Polytheists number 510,000,000.

If population ceased to increase and Buddhism and Mohammedanism stood still, and the 2 per cent increase of the Christians was among followers of these two religions, it would require 57 years to convert them.

This is a problem, but the increase of 1.8 per cent for a whole year indicates that the method or plan for winning the world to Christ has not yet been discovered, or if discovered it is not yet being worked to any great extent.

Jesus said he had overcome the world, and because of his overcoming, his followers should overcome. But we are taking possession of it at a very gradual rate.

In probing the matter, we might recognize actual conditions.

The principal increase in the church comes from the Sunday school, but for this increase the church would become extinct in America in about 60 years.

In considering plans for taking the world we must consider resources—that is, the number of real Christians in the church. Jesus was talking to his disciples about church members when he said: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven."

He predicted their defense: "Many will say to me in that day"—not that their names were on the church roll, but,—"Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by that name do mighty works?" These were working church members. This is what he will say: "I never knew you, depart from me, ye that work iniquity."

The Christian church has been for years in the position of a standing army. It now has to take the field, and the leaders should know those that have made professions from those who are willing to lay down their lives.

The prayers of the church today are for a Pentecost. By means of the Holy Ghost blessing one man's preaching 3,000 were saved. We overlook the example of Jesus in teaching one and two and then by his love fusing them, or making them one with the Father, and the Son. He endowed them with the same power that they might do the same thing over, and over. Each one was to light his torch with the divine flame and then light other torches, as they do in the church of Nativity at Christmas time.

What is the test? One Christian worker said recently that the test was this: "Can you hear God?" Another said, "Do you obey God's commands?" The man who hears God and obeys him will always be listened to with reverence. Your message engages whatever there is of the divine in your hearer. If there are a number of hearers, the man can evade by thinking your message is for the other man.

Actual cases in one Young Men's Christian Association have shown that there are more men willing or even anxious to talk about entering the Christian life than there are men to lead them. An inquiry in the same association showed that

there are a large number of church members who are not sure that they are Christians, or what a Christian is. Therefore they are not able to lead others where they don't know the way.

It is the same old story. A theologian once came to Jesus and said he was willing to acknowledge Him as a teacher, but Jesus told him he hadn't been made over. The man wanted to discuss second birth just as men now are discussing virgin birth. He didn't understand and Jesus was surprised that a leading church member's religion was a matter of head and had not entered his heart. He had not been fused. But the crucifixion fused him. The "teacher from God" had become his Saviour. He had experienced something that was sure and certain. That is the difference between theological and practical Christians.

During Darwin's first scientific voyage he found a tribe of savages in South America which seemed so hopelessly animal that he was inclined to believe he had found the missing link. Soon after his visit a pious Scotch captain of a trading vessel visited the tribe and was so impressed with their savagery that he felt impelled to attempt their conversion to Christianity. He returned home, secured a company of devoted Christians, stocked his vessel with the necessities of the colony and returned to the tribe. Several years later Darwin visited the tribe on one of his scientific explorations, intending to study the people more thoroughly. He was surprised on reaching the place to find a flourishing community with its schools, churches and various industries under the government of the natives. On returning home he visited the rooms of the British Foreign Missionary Society in London and related the incident, stating that he desired to be-

come a subscriber to the propagation of a religion which could affect such changes in savages.

There are hundreds of plans for making prisons reformatories instead of places of punishment. In a conference of prison wardens the discussion turned during the evening on what real reformation is. Let Joseph P. Byers, Commissioner of Charities and Corrections of New York state, tell the conclusion:

"And then those men, who are so often in the public mind are only calloused and hardened by the nature of their work, talked of the influence of religion in the reformation of convicts. With one accord they bore testimony to their belief that until the conscience and souls of men are touched and awakened by the regenerating influence of religion reformation is not complete.

"When the wardens of our prisons and the superintendents of our reformatories bear such testimony is it not time for the church to arouse itself from sleep and hear again the commands of its Master to restore the fallen and bear the infirmities of the weak?

"As we sat in the late twilight of a June evening amidst the odor of the honeysuckle, with the beautiful lawns and shrubbery of a great state institution in front of us, and behind us, within its walls, a thousand convicted lawbreakers, it seemed to me that these men were sending out a challenge to the Christian Church, and as I sat and listened on Sunday afternoon to the Conference sermon, I heard the same challenge.

"And this call to duty will be, is being accepted, but it is not enough to issue the call; we must show the way. Most people want to be good; few know how!"

What is the one thing that will make the world better? It is becoming fused with the Saviour

until we love those whom he loved so much that we will make them care for Him as their Saviour, and then in turn, they will care for others until they make them care until they become fused. We are doing a great deal of this en masse, but it does not reach the fusing point. It is difficult to leaven a flour mill, but a measure of meal will leaven.

A sermon may hearten and help a whole audience, but a few words to one man may bring him to the fusing point, and instead of studying percentage, addition, and too often subtraction, we shall be multiplying. It is the only way we can overcome the world.

HOW TO MAKE AN EFFICIENT CHURCH

The following outline of the aims and ideals of an efficient church is found in a little folder just issued by The National Council of Congregational Churches, Boston, by Dr. Hubert C. Herring, the general secretary.

This is the result of the combined experience of such men as Rev. W. W. Scudder, of Washington, and other church leaders. It presents the best standard we have ever seen, and we suggest that pastors call together their board of trustees, deacons, and leading workers and study this splendid outline plan. We cannot think of anything more helpful than such a conference. It would do more to educate the people of the average church along efficiency lines than anything a pastor could do.

The outline considers eight departments of responsibility in the local church, as follows:

1. *Organization and Business.*
   Records well kept. Constitution carefully followed. An annual meeting with reports, budgets, business and elections by ballot. Financial accounts audited.
   Departments well organized with responsible heads and regular meetings.
   A skeleton outline of each year's work prepared in advance by the pastor and his advisers.
2. *Property.*
   Grounds improved and neatly kept.
   Buildings insured, in good order, adapted and equipped for worship, Bible study and community service.
3. *Finances, Local and Missionary.*
   An annual every-member canvass to se-

cure from each member of the parish a pledge payable weekly for home expenses and another for missions.
Payment by Duplex Envelope.
Church financial obligations promptly met.
Steady effort to bring benevolence budget up to the goal—"As much for others as for ourselves."

4. *Evangelism.*
A definite plan of seed sowing and harvest for school and church.
Enlistment of members in personal work to win others.
Frequent additions on confession of faith.

5. *Religious Education.*
A thoughtfully planned effort to cover all ages and classes in the church.
A graded Sunday school with Cradle Roll, Home Department, Adult Classes and provision for teacher training and temperance instruction.
Instruction in denominational history, principles and plans.
A program of missionary education.
Guidance of the young in deciding upon their life work.

6. *Social Service.*
Cultivation of friendship and human helpfulness in and through the church.
Co-operation in community betterment, and in social reforms for state and nation.
Training in duties of citizenship.

7. *Devotional Life.*
Services reverent and inspirational.
Ordinances observed with regularity and careful preparation.
Personal spiritual life cultivated.

United and individual intercessory prayer.

8. *Fellowship.*

Systematic care of each member of church and parish.

Loyalty to denominational publications and work.

Representation in local, state and national meetings.

Cultivation of helpful relations with neighboring Congregational churches.

Promotion of the wider fellowship of all Christian churches.

FINANCES

A CHURCH WITH ONE BUDGET

The following crisp and succinct description of a revolution in church finances came in a letter to a friend who kindly forwarded it for this department. The writer says:

"We had a dozen departments at work and a dozen treasurers handling funds. Not infrequently we discovered that we had plenty of money in the aggregate treasuries, but none in the particular one demanding funds. Upon your advice we consolidated and had one treasurer handling all money. The board of trustees have absolute control and approve, or see that the proper officers approve all bills payable. The church thereby gets in close touch with all departments and every expense is now provided for and all obligations met promptly. We have only one budget—'Just one fund,' and every one helping to meet it.

"When the plan was launched the trustees met with the Sunday school and explained their purpose. Then each pupil in the Junior, Intermediate and Senior Departments was given a 'Weekly Offering Calendar' with 52 envelopes (secured from the Boone Blank Book Co., Boone, Iowa). We used Manilla envelopes for the Sunday school and white for the church, but all the printed matter is the same on both colors.

"We adopted this plan for raising the budget. We took the names of every family interested in our work in any way and everybody who worships with us regularly. A committee of five members was appointed and they segregated all

who were contributing. Then another list was made giving the amount subscribed. When we began we had a debt of $1,000 and so we called it our 'White Elephant Campaign.' We made an accurate estimate of our needs for the year, including our large debt.

"Twenty committees, with three on each, were given a list of names and the correct address of each person to be called on.

"On Sunday afternoon prior to the opening evening, we all met at the church. Included in the committees were many who for years had never entered a church and who as yet are not open professors of the Christian faith, but who are now faithful to a degree at church services and to any calls we make upon them for service. After instructions as to methods of approach, attacks and defense were given, the highest enthusiasm prevailed, when one man, not a member of the church, said: 'Let the pastor pray God's blessing on the campaign,' and he did, although he had a dozen times in secret before.

"Monday evening at 7 p. m. we met at the church. Faithful Deacon ———sat at my desk and gave any details we needed as to directions, etc. Those who had autos used them. Each committee worked until 9 p. m. Then all returned to the church and handed in our report cards, pledges and funds. Some people paid their subscriptions in full. This we repeated on Tuesday, Wednesday and Thursday evenings. By Friday we had but a few to call upon. A social had been arranged and by 8 p. m. the hall was crowded with people anxious to hear reports and see the 'White Elephant' painted out.

"The result was threefold:

"(1) We got the money we needed and put the church on a sound financial system.

"(2) Everybody rallied to the task and received a reflex blessing in service.

"(3) We found out many things helpful to a progressive church and secured ten new members as one result.

"We are now using all the 200 calendars. We have everything paid to date—benevolences paid in full for the year—have money in the bank on hand ready for semi-annual payment on the old debt and our board of trustees 'look forward' to the trustees' meeting each month and enjoy voting bills paid and ordering the treasurer to pay out the amounts due upon warrant drawn by the official board signed by the president and secretary.

"There is nothing in this at all but work. No church need suffer if everybody pays. The usual system, however, is, get as much as you can from the membership and then two or three of us will make up the balance. Sooner or later this ruins a church. Everybody ought to, and we believe everybody will, contribute if the thing is set up right. Incidentally we remind each other, in Dr. Tibbetts' language:

> "Some folks give their mite,
> Other folks give with their might,
> But a whole lot more might give."

HOW TO MAKE A FINANCIAL CANVASS

It is expected that this fall will witness the most remarkable series of church financial campaigns ever undertaken in this country.

We print the following forceful words on how to prepare for the every-member canvass and hope they will prove very helpful at this time:

I. Those in Charge.

The Pastor.

Unless he is fully convinced of the value and thoroughly informed as to the method of the canvass, success cannot be expected. He should master the literature of information and instruction which is available on the subject.

The Missionary Committee.

This committee or the finance committee (sometimes the deacons), or both committees acting together, will have charge of the canvass. Each one should thoroughly understand the whole plan before it is brought before the official board.

The Official Board.

Official endorsement of the plan to make an every-member canvass of the congregation is absolutely essential to success. Announcement of the decision of the board should be made to the congregation at the next Sunday morning service.

Select Date Early.

The definite day or week for conducting the canvass should be fixed upon at least a month or six weeks in advance so that the time may be kept free from all other engagements and that there may be time for an educational campaign.

Canvass for What Object.

The official board should decide whether the

canvass is to be made for benevolences only or for current expenses and benevolences. Pledge cards must be prepared accordingly. Write to denominational headquarters or to the Laymen's Missionary Movement for sample pledge cards.

Budgets.

If the canvass is to be made for both current expenses and benevolences, two separate budgets should be carefully prepared and adopted.

Two Treasurers Needed.

The congregation should have two treasurers, one for current expenses and the other for the benevolent funds. In large congregations there should also be a financial secretary.

Prepare Card Index.

A separate card should be made out for every member and adherent of the congregation, giving the name, street address, gift for current expenses and for benevolences last year, and suggested weekly amounts for each for the new year.

Order Supplies Early.

This includes literature for the canvassers for the educational campaign in the congregation, subscription cards, duplex envelopes and a treasurer's book. Send in your order for all of these well in advance.

II. The Canvassers.

Best Men Required.

The leading men of the church should be enlisted as canvassers. There is no greater work in this world than the evangelization of the world. The biggest commercial, industrial and scientific enterprises should not be given precedence over this still larger undertaking. The establishment of the kingdom of Jesus Christ

throughout the world is worthy of and should receive the best efforts of the best men. Throughout the country men high in financial and professional circles have found in this personal service a new spiritual joy which the mere giving of money cannot produce.

Number Needed.

For the most successful canvass at least one-tenth as many canvassers as there are members of the congregation will be needed. Leave off the pessimists and faultfinders.

Training for the Work.

All of the canvassers should have several meetings for coaching, just as salesmen and other effective business men are trained before engaging in any important business undertaking.

1. Secure for the canvassers the facts about the financial condition and current expenses of the local church.

2. Give information concerning missions and benevolences in general and the special missionary interests of the local church in particular. Explain in detail the proposed budget of the church.

3. Bring information as to what other churches have done through the canvass. See "They Got Their Money and More."

4. Instruct the canvassers thoroughly on every detail of the every-member canvass.

5. Impress upon the canvassers the dignity and spiritual significance of their office. Lift the whole work above apology and drudgery. Let them know that this is a vital service for the kingdom.

III. The Congregation.

Special Educational Campaign.

In every congregation there should be syste-

matic instruction concerning missions and benevolences throughout the year. To prepare the church for the every-member canvass there should be a special educational campaign covering at least a month.

Sunday Services.

The sermons on the first three Sunday mornings should set forth the achievements and the needs of the several missionary and benevolent boards of the denomination. One piece of literature bearing on this work should be distributed to each family each week.

On the fourth Sunday the sermon should deal with the every-member canvass, the need for it, its advantages, and its success in other congregations. The pastor, or the chairman of the committee, should announce the amount contributed the last year for current expenses and for benevolences, the average per member for each object, and the number of members contributing to each. It might be well to display these facts on a chart or print them on cards for distribution. A card like "Paul's Financial Plan" would quicken the interest of the members.

Christian Stewardship should be the subject of the fifth Sunday's sermon. The literature distributed should be on stewardship. At this service the canvassers should be commissioned for their work.

Mid-week Prayer Services.

Prayer should be a dominant factor in this educational program. For the four mid-week prayer services the following program is suggested:

(a) Prayer for the work of the church in foreign lands. (b) Prayer for the work of the church in the home land. (c) Prayer for the local church in relation to its community. (d)

Prayer for the success of the every-member canvass.

It would be helpful if specific objects for prayer were printed in the church bulletin during this period. During the last week especially, the membership should be urged to pray daily in their homes for the largest success of the campaign.

A Church Supper.

On some evening of the last week bring together the entire membership and constituency of the church for an evening of good fellowship and the presentation and discussion of the plans.

Letter to Every Member.

Send a letter to each member explaining the purpose and plan of the canvass, giving full information regarding all the work, urging responsibility for the support of the canvass, requesting attendance at the morning service on the Sunday the canvass is to be launched and that all remain at home in the afternoon to await the coming of the canvassers.

IV. Conduct of the Canvass.

Sunday is the best day for the canvass. If made on any other day or days the following suggestions may easily be adapted to meet the requirements of the situation. Have all information cards and pledge cards ready and arrangements made for handing out the lists to the pairs of canvassers before the day for the canvass.

Consecrating the Canvassers.

At the close of the Sunday morning service, before the canvassers begin their work, the pastor should read the names of those who will do the canvassing, and have them come to the front of the church. Then let him commend the whole

undertaking to God as he sets them apart by prayer.

Final Checking-Up.

All the canvassers should meet at the church at half-past one or two o'clock on Sunday afternoon. Call the roll of pairs of canvassers so that no district will be missed. Spend a short time in prayer together.

Assign Names Judiciously.

The distribution of the cards containing the names of those to be canvassed to the pairs of canvassers should not be by any arbitrary alphabetical or geographical method, but each should be given the names of the persons with whom he is best acquainted, or with whom he is most influential.

Go Two By Two.

It is important that the canvassers go out to conduct the canvass two by two. Carefully pair the canvassers so that an older or stronger man accompanies the younger or less experienced. Two will supplement each other's work and thus greatly enhance the educational and spiritual value of the canvass.

Canvass Themselves First.

Before starting out to canvass others the canvassers should canvass each other first. It is useless for them to ask anyone else to give until they themselves have willingly done the things they ask others to do. When conviction has found definite expression in the life of the canvasser, his appeal will have greater weight with the one canvassed.

The Pastor.

He should remain at the church or at the parsonage ready to answer questions, give advice and help in special ways.

Points for Each Interview.

1. Pray for the one you are to canvass prior to the interview, that he or she may be led to a full surrender to the plan of Christ for the world.

2. Realize that the money offering which is needed can come only as an expression of interest on the part of the individual whom you are seeking to enlist. Seek, therefore, to enlist his interest as well as to secure his subscription.

3. Avoid arguments as far as possible.

4. Distinguish between sincere and insincere objections, and handle them accordingly.

5. Do not agree to a postponement without a definite agreement as to when you will return with the pledge cards. Do not leave the cards or accept a promise that they will be filled and returned to you by mail. If you were selling a horse you would not leave the contract and permit the buyer to fill in the price as he pleased. Always be present when this transaction is made.

6. Note on the card any reason which may be given for not contributing. The objection may be met subsequently with suitable missionary pamphlets and by other methods carefully planned to this end.

Report at Evening Service.

The canvassers should all return to the church by seven o'clock to prepare their report. Announce to the congregation the result. It will be a service of thanksgiving and praise.

Completing the Work.

During the following week the teams should canvass all members not reached on Sunday; nonresident members should be canvassed by mail, so that the entire canvass may be completed and final report made on the following Sunday.

FIVE SPLENDID MONEY RAISING PLANS

We read the other day an article in "The Christian Endeavor World," by Rev. H. E. Zimmerman, in which he told of five successful methods of raising money for churches.

A mortgage of $3,000 upon the Lutheran church of this place was publicly burned at a jubilee service recently. The lion's share of the glory for paying off this debt goes to the women of the church.

When they undertook the work, they started to collect ideas, not cash. They reasoned that, if they provided the ideas, the money would come of itself. So premiums were offered for ideas. Every idea that seemed promising had a fair trial.

1. The idea that seemed most successful was an elaboration of a plan originated in a neighboring state. This plan was to issue a book of quotations. Every person that contributed ten cents could have his name printed over his favorite quotation from any book.

2. Another idea embraced a wider field. There were those who didn't care to borrow their literature. It was, therefore, provided that every real or fancied poet or prose writer could have his production handsomely printed, just as written, at ten cents a line. Besides offering a chance for fame, the plan furnished good experience for young writers, because it taught them to economize space. One poetic artist put up forty cents to get this tender sentiment in:

> "This world that we're living in
> Is mighty hard to beat.
> A thorn comes with every rose,
> But ain't the roses sweet?"

The most unpopular man in town paid ten cents to get his name alongside this quotation, from the Bible: "Woe unto you when all men shall speak well of you." Luke 6:26.

Among the quotations from the poets the following lines distanced all others as a favorite:

"Honor and shame from no condition rise;
Act well your part; there all the honor lies."

The book was a dazzling success. Everybody took a copy, and some of the amateur authors bought several copies to send to friends in other towns.

3. Another plan was the manufacture of rugs or mats from corn-shucks. In the early fall the women of the church drove out to a farm house, and asked the owner for the shucks they would husk from his corn. It was a stupid farmer that didn't jump at the proposition to get his corn husked free. The shucks were brought to town, and the skillful hands of the women wrought corn-husk rugs for muddy feet. The mats sold readily from fifty cents to one dollar a piece.

4. A church in this community recently adopted the "coupon" method of wiping out its debt, and it worked admirably. The church secured eighteen firms in the town that gave coupons with all purchases made by members of the church or their friends. The coupons were good for from two to ten per cent of the purchases, and after having been turned over to the church, were redeemed by the firms that gave them.

In this manner the members of the church concentrated their trade, paid no more for their goods, and yet contributed a certain per cent to the church on every purchase. The church prof-

ited in this way, while the merhants got the benefit of the church trade. The pastor issued a neat card bearing the names of the merchants that gave the coupons.

5. A neighboring church adopted the following plan to pay off their church debt: The debt was $1,500, and they issued their church obligations to the amount of $600 in small notes, from one dollar to five dollars, due three years after date, without interest, and asked their friends to further the cause by subscribing for as many of them as they could conveniently take.

The proceeds of the notes were invested in calves, which was the safest and most profitable investment that could be made, and which could be purchased for $9 to $10 apiece. They were distributed, five or fewer in a place, among people belonging to the congregation, who had some cattle of their own, and who agreed to keep the stock three years free of charge. At the expiration of that time the stock was worth from $2,500 to $3,000, and was then disposed of to pay off the notes, and the balance was applied to pay off the church debt.

THE FINE ART OF DOUBLING THE LOOSE COLLECTIONS

William L. Stidger, Pastor First Methodist Church, San Jose, Cal.

The Fine Art of Doubling the Loose Collection—and of tripling it and of quadrupling it, for all that—is the fine art of doubling and tripling and quadrupling the audience. And the fine art of increasing the audience two-fold, three-fold, four-fold is the fine art of careful publicity.

Two principles of publicity I believe in with all my heart and practice scrupulously; to back up what I advertise. I never fail to produce what I say I will produce, for I believe that the worst blow that can be dealt to the whole idea of church attendance is to advertise something that deceives the people. I know a man who advertised "Three Nights in a Submarine," and then preached on "Jonah." I do not call that good advertising. Why? Because in these war times the crowd that came to that church actually expected to hear a personal narrative of a submarine experience. They were fooled. I doubt if that preacher got them back again. It is the old case of "Wolf! Wolf!" when there was no wolf. In the business world advertisers stick scrupulously to this advertising principle. My other principle is, that I can go as far as I like in advertising as long as I advertise "My Christ and my church and not myself!" On that rock I may use all the white paper in the world, spend hundreds of dollars a month, and if I get results nobody can kick, and there is no room to say, "He is advertising himself." I am safe on that rock of church publicity.

And with these two principles I offer the "Fine Art of Doubling the Loose Collections." When I came to this city church, at the first official board meeting I met a group of as keen business

men as any church boasts of. I had the manager of a corporation that does $200,000 worth of business a year; I had the president of a normal school of a thousand students; I had the principal of a large high school; I had a representative of a labor union, and twenty-five bright, keen, progressive business men. But they had never had an "advertising preacher" and church publicity was new to them, save in spasmodic doses.

ILLUMINATION!!!
Big Resurrection Window
SUNDAY NIGHT
First Methodist Church

CORNER FIFTH AND SANTA CLARA

Follow the Light of the Revolving Cross

The town will be talking about this beautiful 30-foot window and its illumination. Be these for the first time tomorrow night.

All lights will be turned off in the big church during illumination.

WM. L. STIDGER, FRANK McLAIN, Pastors.

My first request was for $5.00 a week for newspaper advertising. The conservative members courteously hesitated. They wanted to be nice to me, but that was something new. I saw this at once. I said, "All right, I'll make a bargain with this Board. I'll promise from the first Sunday, not only to pay for the advertising out of the loose collection, but I will also double the collections over what you have had before!" That was fair. They waited.

The first Sunday after our advertising campaign started at $5.00 worth of newspaper space our collection from extra sources thrown in the plates was $68. It had never been more than $12 to $15 before. This paid for the advertising and quadrupled the loose collection.

The second month I asked for $10 a week advertising appropriations. It was granted on the same basis. The next month I asked for $15. The next month $20, and now we are averaging $25 a week in publicity budget.

We cannot hold the people in our church; our loose collections are running from double to quadruple what they have ever been before.

We use three methods of advertising. We use large display space in the two daily newspapers; we have a beautiful bulletin board, artistically constructed; and we use the mails, sending out about 2,000 letters from the church office every month announcing sermon themes, special features, etc.

We have discovered that advertising pays. It pays in dollars and cents. It pays for itself and it doubles the income. It pays in that it crowds our church with folks, which is, after all, the better way. But it does pay! They who are afraid of advertising because it is costly may be inspired by this experience to let it pay for itself.

I might add, lest there be misunderstanding, that we have "The Every Member Canvass" in this church, and that what I have said here about loose collections has nothing to do with that system; it is extra income, outside of the canvass; income that is brought in by the extra crowds that come to church morning and evening.

"TALENT" METHOD OF RAISING MONEY.

How 700 Lincoln pennies grew into $175 in a year was related at a Methodist Sunday school in Frankfort, Ind., some time ago. The school wishes a new chapel, and the superintendent conceived of an idea to test the practicability of the "Parable of the Talents." On Lincoln Sunday a year ago he distributed 700 pennies among the 700 pupils, who were told to increase the amount as much as possible during the coming year.

He proportioned these pennies to the classes from the beginners to the adult classes, according to age and size of the class, with the aim that every regular attendant should receive one. The pennies were placed in small bags made of red, white and blue bunting. It was left to the discretion of the teachers of the Adult Department as to how they should be used. Most of the adults made individual efforts. On Lincoln Sunday this year the classes and pupils were called upon to make their report.

One class composed of 67 young women reported having made $31.37 from the sixty-seven pennies. Another class turned in $26.69 and the Home Department $25. The intermediate and adult classes used various means of making the increase. Some retained the penny and invested it. Others took the total number of pennies they received a week and returned the earnings. Many women and girls did baking. Some invested in eggs and chickens. One little tot in the primary department bought an egg and hatched a chicken, raised it and sold it for a dollar. Another boy bought a penny's worth of white corn; his mother made it into hominy, which he sold, realizing forty cents. Another girl bought pop-

corn with her penny and realized $1 from the sale of popped corn.

Many young women returned from a capital of thirty-five cents as much as $1.50 or $2.00. Girls made candy and popcorn balls and sold them. One invested in darning cotton and darned stockings. The superintendent, who conceived the idea, in telling about the plan, says: "I think the plan a good one in many ways. It stimulates a legitimate rivalry between the classes. It teaches the boys and girls a lesson in financiering. It shows people what can be done with small things by persistent efforts. It seemed a little harder for the young men to finance this proposition than the young ladies, but the plan worked so well that we are going to try it another year. The fund will be used for the building of a new chapel."

A GOOD CHURCH PROGRAM.

Rev. Norman P. Champlin of Stanhope, N. J., has sent us a copy of a letter mailed to his members. It was sent out at the beginning of the summer season. He sets nine definite things before his people and they might very well be placed before every congregation in the land. They are as follows:

I. Evangelistic.

1. Twenty-five new members added to the church.
2. Decision Day observed in the Sunday School.
3. Special Meetings for at least two weeks.

II. Missionary.

1. Every member contributing to the various benevolent enterprises of the church.
2. Our apportioned benevolences paid in full.
3. A Mission Study Class studying some chosen field for at least eight weeks.
4. $65.00 raised for missions in the Sunday school.

III. Financial.

1. Every member contributing regularly to current expenses.
2. Every bill paid every month.
3. $4,000 additional raised for the new church.

IV. Educational.

1. Subscribers to "The Christian Advocate" increased 100 per cent.

V. Promoting Services.

1. Attendance at Sunday services increased 50 per cent with particular emphasis upon the attendance of Sunday School scholars.
2. Attendance at the midweek service in-

creased 100 per cent.

3. Sunday School attendance to be 75 per cent of enrollment and enrollment increased by 25 new members.
4. Epworth League attendance at Sunday evening service increased 100 per cent and 15 new members.

VI. A Boys' Brigade organized and equipped.

VII. Method.

1. Everybody at work somewhere in the church.
2. Members urged to give their tithe.
3. Family worship in every home.
4. Bible study daily by every Christian.

VIII. Aim.

Jesus Christ for Every Life and All of Life.

IX. Motto.

The Lord being our Helper, We Will.

HOW ONE CHURCH MANAGES WITHOUT CATCHPENNY SCHEMES.

The following remarkable story of church finances is taken from a recent article in "Men and Missions." It carries its own lesson:

The financial report of the First Methodist Episcopal Church, Wellington, Kansas, made to the church on the day when the every-member canvass was taken, reveals some inspiring facts. The church bulletin for that day gives a detailed report which includes a long and very interesting list of enterprises at home and abroad in which the church is engaged. A little more than a thousand members contributed over twenty-six thousand dollars for all purposes last year, of which considerably more than half was spent for education, for home and foreign missions, and other benevolent objects.

These inspiring results are the fruit of years of teaching and courageous adherence to high standards of devotion. Miss Maude Price, who with her sister and other members of her family, has had a powerful influence in molding the life of this church, summarizes the history of the new life of the church in the following statement:

1. All unscriptural, commercial, catchpenny schemes were abolished.

A slow process of education went on through the years, beginning about the late eighties, perhaps 1889. A few persons became convinced of the truth "Make not my Father's house an house of merchandise." These persons, from that moment, refused for conscience' sake to participate in any money-making schemes, adhering solely to God's plan of tithes and offerings. It was because of this absolute refusal to participate in commercial schemes that these persons had an

influence; if they had broken over under the mistaken notion that it would be better to take part in these money-making schemes than to seem to be at variance with the other church members, their influence would have been gone.

One of the most effective agencies in the slow process of education was the use of Dr. Carradine's book "Church Entertainments; Twenty Objections." This book was studied as a text under the auspices of the Literary Department of the Epworth League, and the League soon toook a stand against the church entertainment plan of raising money. This book has been scattered throughout the church, used in the Woman's Home Missionary Society, and has had a telling effect.

The Women's Foreign Missionary Society stopped giving "pink teas" and other missionary meetings with a pay-supper attachment about 1903. The Ladies' Aid Society abolished commercial schemes for money-making by putting into the constitution, November 8, 1906, the provision that all money should come from dues and by solicitation.

II. The Scriptural plan of tithes and offerings has been aggressively promoted. The subject of tithing is presented at every monthly meeting of the Women's Home Missionary Society. A superintendent of tithing presents the subject once a month in the Sunday School by charts, talks, recitations, songs, class exercises, and by other methods.

Sermons and addresses by the pastor, district superintendent and others.

Tract distribution. Many excellent leaflets are given out.

Personal solicitation for tithers.

Tithe roll.

A tithe pledge and a tithe covenant.

III. Some items of interest.

Signers of the covenant, 74; signers of the pledge, 155; total, 229.

A $50,000 church building erected without any drain on benevolences.

This church supports a foreign pastor, native pastors, and other workers.

A social church—1,000 present at last social gathering.

A spiritual church, enjoying the "outpoured" blessing of Malachi 3:10.

A working church, released from money-making, now labors for the larger interests of the Kingdom.

HOW TO KEEP INTEREST IN CHURCH FINANCES.

Rev. Tyler Dennett, of Pilgrim Church, Los Angeles, has worked out a report blank for the use of churches. He says:

"A monthly report at a mid-week meeting, or printed for the Sunday congregations, is no substitute for this quarterly report mailed to each family in the church. In no other way can every family be put in possession of the necessary information than through the mail. Further, a mere statement of receipts, expenditures and balance on hand, is not illuminating to many members and does not afford any of them a standard by which to measure their own responsibility.

"The standard form of quarterly report herewith given is designed to convey the kind of information that members will understand and wish to know. It places squarely before the members of churches receiving home missionary aid the fact of their dependence, and in such a way as to stimulate efforts to improve the report each quarter.

"This form of report, further, gives the trustees of the church an opportunity to include quarterly instead of yearly, new items in the budget, sufficient to call for the average per capita giving for new members received after the annual budget is made up. New members should be urged to measure up to the standards already set in the church. This can be done only by keeping before them the increasing needs of the church.

"It is believed that when this kind of information is placed in the hands of the church members regularly many people now ignorant and consequently indifferent to the financial

condition of the church will begin to take a lively interest in it and a new financial esprit de corps created where now it is so sadly lacking."

The report blank is as follows:

Standard Stock Form For Quarterly Financial Statement to Be Mailed to Each Family In The Church.

1. Resident Membership.....Increase over last report.....
2. Contributing members..... Increase over last report.....
3. Receipts: Balance on hand, last report ..... Envelopes ..... Average per month per member ..... Plate offering ..... Per month .....
4. Expenditures .....Per month .....(Any unusual expense to be noted here; omit details.)
5. Balance on hand ..... (date) $.....
6. Monthly budget for next quarter ..... Deducting estimated plate collections this will mean per member ..... per family ..... (It is, of course, understood that many members of this church have no income, and as in the past, those who are able will give for those who can give less than their average share.)
7. This church receives $..... per month, from the Home Missionary Society. If each member of this church should give $..... per month, in addition to what they are now giving the church would be self-supporting.
8. Number of families represented in the church ..... Estimated number of in-

comes ..... Percentage of families contributing systematically .....

(Only those who contribute by envelope or according to a pledge on file with the treasurer are reckoned as systematic contributors; the loose collections seldom average more than five cents a Sunday for each member of the congregation not contributing by envelope. This church is, therefore, mainly dependent upon the systematic offerings of its members.)

9. Note any increase or decrease over last report in the following items:

	Increase.	Decrease.
Amount per member, per month	.....	.....
Per cent of contributing families	.....	.....
Amount of Home Mission aid per member.....	.....	.....

HOW ONE CHURCH RAISED ITS BUDGET.

We have recently passed through a financial campaign for the raising of a budget of $28,000. We will give an outline sketch of the campaign.

It has been the custom of Plymouth Church, Seattle, for the past three or four years, to raise all its money for both current expenses and benevolences for the coming year during the month of December. To carry out this plan it is necessary to begin a long time ahead.

With a membership of twelve to fifteen hundred members, many of whom are constantly changing their addresses, the task of keeping up a correct membership roll is no small matter. The present canvass, of which we are writing, really began last spring.

In preparing such an index we include much more than the name and address. We put down the amount given for a year or two to both current expenses and benevolences, and on the card is recorded all the important facts about the person or family.

This information is gathered by former solicitors, by the pastor and church visitors. Thus on each card are the salient features needed by the solicitors for money. Any peculiar circumstances or conditions existing in connection with the family are here recorded. Thus it is seen that we are constantly building up a set of human documents of inestimable value.

Before the canvass is to take place a budget has to be worked out. This is done by a special committee appointed by the Prudential Committee that reports at the annual Chautauqua Conference, held during the summer or in September.

The budget is carefully arranged by the committee and then discussed by the workers and members and then adopted as finally amended. The church, therefore, becomes acquainted with the financial needs of the coming year several months before the canvass is made.

Preliminary to the canvass the woman's organization of the church, here called the Woman's Association, plans a careful house to house visitation just for social and friendly purposes. This is done to avoid the common criticism in a large city church that no one calls except to ask for money! Of course, these calls are not simply diplomatic. They are made in genuine good faith, and always result in splendid fellowship.

The date of the beginning of the canvass is set some weeks ahead, and the people are told when the event will take place. A leader, of course, is necessary and really the key to success. Here we have a man at the head who has had a great deal of experience in organizing teams of business men and leading them in raising large sums of money.

He was given a good but small committee and this committee began early to lay plans for the canvass. These first meetings are of very great importance, for here plans are suggested and criticised, made over and settled. Here also a few choice leaders gather and are "let in" on the inside facts and secrets of the arrangement.

Mr. Arn S. Allen, the general secretary of the local Y. M. C. A., leader of our annual canvass, says: "When such a large task as this is set before a body of men it is best to make fun of it, or to get as much fun out of it as possible. In other words, it is best to make a game out of it." This was the way the campaign was worked, and

the men entered into the game with alacrity.

One very important part of this every-member canvass is the selection of men to do the soliciting. Two strong, capable men must be found to lead the teams. These men ought to be "hustlers," sharp and keen in the best sense, and they should be given an equal number of choice men. The teams, in our case, were selected by the pastor from a list of men who had previously served on a similar canvass with a group of new men who had joined the church within the past year.

The first meeting of all of these men was held on Saturday noon, at a luncheon preceding the canvass, which was set to begin on the following Sunday. At this luncheon the men were seated at three tables, two long ones for the two teams, and one small one for the directors of the game.

The "game of war" was chosen and the men were divided into the "Aviators" and "Submarines." There was a "Board of Strategy," consisting of the chief leader, the pastor and a business man of large experience in money raising.

At this first meeting the whole plan was submitted. Copies of the cards from the card index previously referred to were distributed to the teams. These cards had previously been sorted over by the committee, so that each team would have about an equal number of good canvassing material.

All of the cards were assigned and the individuals were told to phone to the people whose names they had, inviting these people to come to church Sunday morning. As notices had already been sent to each family during the week, the whole church was aroused.

To show how carefully these men went about their task we attach the following instructions,

which were printed and placed in the hands of each solicitor.

1. Make sure of name, address and amount of pledge. Count only signed cards.
2. Remember that this is really two canvasses in one—"Current Expense" and "Benevolences." Both are equally important.
3. Study your Assignment Card *before* seeing the person.
4. Remember that yours is a larger work than mere money getting.
5. Press for immediate decision—suggest that you will call again only when absolutely necessary.
6. Note on your *small* "Assignment Card" any facts developed by your visit that would help in future dealings with the person.
7. Return *all* "Assignment Cards" to your team leader. These are official records of great value to the church, and must be returned.
8. Do each day's work *that day*.
9. Keep sweet—throw away the vinegar bottle.
10. Remember whose ambassador you are.

On Sunday morning the pastor preached a short sermon on giving. This was followed by an explanation of the plan by the chief leader, and then the fifty or sixty men who had agreed to do the work lined up on opposite sides of the church and were introduced to the people. The regular ushers now distributed pledge cards and gathered them up at the close of the service.

This was the beginning so far as the people were concerned, and after church the canvassers met with the Board of Strategy and checked off the names of people who had pledged and divided up the result between the teams.

Quite a number of pledges from people not scheduled on the cards were reecived. These the Board of Strategy held until the latter part of the canvass to distribute among the leaders of the teams, so as to keep the two teams about equal in gains from day to day. There were a number of large pledges held by the board on purpose until the end of the canvass, so as to help both teams and keep one from falling behind the other too far.

The "game" of which we have spoken was played for points. For example, every cent secured counted one point. Every separate pledge counted 100 points. No distinction was made between current expenses and benevolences. The ideal kept before the men was the securing of the whole budget for current expenses and missionary work.

Each solicitor was instructed to tell the giver that to give current expenses at a sacrifice of benevolences would be no real gain for the church. Where this plan is conscientiously carried out churches have no trouble in securing their benevolence money at the same time they secure money for home work, for fear that they cannot raise both. This is really a false fear, as many churches that have tried both plans can testify.

Because points were given for each separate pledge families divided up their pledges. It is thought that $100 in four pledges from four people is better than this same amount from one person. Where the pledges are thus divided the interest is deepened and widened.

One thousand points were given for the largest team attendance at the noon meetings, which were held on Monday, Tuesday, Wednesday and Thursday, at 12:15 o'clock.

One of the leaders offered a very fine large picture of the church to the man who secured the largest number of individual pledges on his side. The man who won this prize gave it to the church, and the captain of the other side framed it.

The "Aviators" decorated their table by hanging over it a small flying machine; while the "Submarines" hung up life preservers, a nautical clock, brought signal lanterns with red and green lights and a patent portable fog horn. A jolly spirit was kept up all the while, and also the serious side was brought out in talks by the pastor and leaders. The men were instructed to record on their cards such information as would be helpful to the church, so the canvass really became much more than a search for money.

SEVEN WAYS TO ADVERTISE YOUR CHURCH

Allan Sutherland.

The greatest problem that confronts earnest Christian men and women is how to reach the people with the Gospel message so that all may be converted to Christ. The wise use of printer's ink has been found to be a helpful aid in doing this work. We need wisely to take advantage of this aid.

Many find cards advertising the church service is one of the most helpful ways of using printer's ink. They should remember, however, that it is not sufficient to send out commonplace cards with ordinary wording. It is poor economy to employ an inartistic or witless printer at any price. It is a waste of time to mention things people already know about the church. "Welcome," "Good Singing," "Gospel Preaching," "Free Pews," etcetera, are phrases so common as to be unnoticed. All printed matter should announce an out-of-the-ordinary event or feature in few and striking words, printed so they will strike home.

But cards must be supplemented by the newspaper. Charles Stelzle, secretary of the Department of Church and Labor, of the Board of Home Missions, says: "The daily newspaper is without any question the best advertising medium for the church, unless you are seeking to secure the attention of a particular group of people, who may best be reached through a class journal, or unless you want to attract the atten-

tion of a limited number of people to a specific proposition. But for general publicity, the newspaper is unexcelled."

Newspaper publicity does not necessarily mean paid publicity. The average newspaper will print in its news columns, without charge, any item of general interest, such as anniversaries, special celebrations and installations. This is the best kind of advertising, better even than the regular advertising space which is paid for, although the latter has a peculiar value in showing the public that the church is wide awake.

Sometimes ministers and churches complain about the inaccuracies of the newspaper, but they rarely give the newspaper the slightest assistance in getting a straight story. The reporter is looked upon as an intruder and a nuisance. He may easily be made a most valuable friend, by showing him common courtesy.

If, when the paper requests it, the minister will write out the synopsis of his address or sermon and send it to the office of the newspaper, it will prevent the garbling of his utterance, which a sensitive man so constantly fears. Many a preacher insists that the newspaper must come and get his sermon, if it is wanted, forgetting that papers cannot always afford to have a man spend nearly the entire evening in the church in order to get an adequate report.

The newspapers are always ready for a good story about any particular church, especially if photographs are furnished with it. Much illustrative work is done by the newspapers. Stories where pictures are used will be remembered. Furnish the papers good photographs of your church. It may also be necessary, even for the modest pastor, to furnish his picture.

Some good news concerning church news sent

for publication in the church papers, framed by one who has handled such matter, are good for the writer for the daily newspaper as well:

"(1) The items must contain real news, and be forwarded promptly. (2) They must be brief and free from comment or expression of opinion, as we cannot be responsible for each expression in the news columns. (3) They should avoid comparisons which reflect on former pastors or others. (4) Statistics should not be given for pastime, except in annual reports, or at the close of pastorates." While the suggestions here given are excellent, we are not sure but that one simple rule is better. It is this: Send promptly an account of whatever of interest happens in your church, and leave the editor full discretion as to what part of it shall be used, and in what form. The editor has many conditions with which he is forced to comply of which you do not know; therefore give him some freedom. Of all that can be said, however, the three most important things are these: 1. Send the news; 2. *Send the News.* 3. SEND THE NEWS.

The Value of Newspaper Advertising.

The newspaper advertising columns are always open to the church. Why should they not be freely used? If it pays merchants to advertise, why not the churches? It does pay the churches, and that is why so many of them use the papers. Not long ago a Philadelphia paper received this testimony from the pastor of one of the city's churches:

"A church of the smaller denominations is often lost in a large city like Philadelphia. Outside of its immediate neighborhood in which card advertising may be done, and beyond its circle of regular attendants, such a church is un-

heard of. Members of the same denomination may move within comparatively easy reach of it, and yet not know of its location. Such was the case with our 'Little Brick Church on the Corner.' But happily, through our little ad. on your Church Page, we have been 'found out.'

"At least six families have been won for our Church since our ad. has been running, who would probably never have learned of our existence had they not read this weekly mention. Some of these had been members of the same denomination in other places, but had lived here for quite a while.

"A second result has been obtained in the frequency with which we note in our audiences members of our denomination from other cities who are visiting in Philadelphia. Invariably, in answer to the question, 'How did you find our church?' the reply given is: 'We saw your ad in the ———.'"

Every church may have a little paper of its own, as most churches do. This may be a regular weekly or monthly newspaper, or it may be only a bulletin, giving the announcements for the week. Many churches have both. These publications may be used to build an interest in the church, if a few are regularly distributed in the neighborhood of the church. People will learn to look for them, and unconsciously absorb the spirit of the church until they can be satisfied only by coming. The extra copies thus used will entail very little added expense. Just here let me note that it is debatable whether pulpit notices should be given or even emphasized when a bulletin is printed.

Postal cards announcing a special service may be mailed to every family, to particular ones, or to outsiders who may be interested. They are

better than circulars bearing one cent stamps, which so frequently reach the waste-basket without a reading. The card is turned over at once and perused.

In the preparation of copy for all church advertising matter it would be well to have in mind some pointed words recently spoken by the advertising manager of the Philadelphia "Bulletin":

"We know it must be attractive. Not necessarily the same style all the time. Let each individual advertisement stand on its own bottom; never mind the accumulative effect that we hear of,—that will take care of itself. Look for some direct returns from each advertisement. Here is a secret that never fails to draw—Always be positive in your statements. Edit your copy in a brief, newsy way, and always appeal to the other person; eliminate from your vocabulary the I's and the we's and substitute yours and you. Make it a personal matter with the other party. It is their own personal desire, pride and vanity that should be appealed to. People are not interested one iota in the shopkeeper,—but in his goods. It is natural to be selfish, and people can best be reached through their own selfish-self.

"A mere card with your name, address and business on it in the papers, on signs or elsewhere, is not enough; that method is obsolete. No matter how small your space, explain something about your goods—create a desire for them."

One Pastor's Experience.

In response to a request for a statement of lessons learned in advertising his church, I had this letter from a prominent New York pastor:

"Advertising in this day is a science. Witness the unique methods employed by the big institu-

tions. The conservative church has stood in the way of using some of the best methods, and the lack of money in most churches, for this object, increases the lack of advertising. We cannot compete with the bargain page advertising, or the thrills of 'Madam Somebody or Nobody.' I find no rule to follow. The advertising of a subject just for the sake of making a notice 'like the other fellow's' is of little value in reaching the non-churchgoers. Something to advertise, is my plan. Then keep your promise made in the announcement. Tell what you are going to do and then do *it* or do *better*. I saw an advertisement a short time ago of a church that pretended to pose as welcoming strangers. It was the deadest thing in the place. A stranger would have been frozen stiff. Such advertising is a farce. Commercial life has a phrase which is admirably suited to emphasize this truth—'We can deliver the goods'. A bright man with a comparatively free hand and something to talk about will let the people know there is a church ready to do business for God. This followed up with a 'delivery of the goods' will deliver many a church from the unpleasant experience of having wooden pews for the evening congregation."

A Few Suggestions.

(1) Why should not churches secure the services of some bright, sympathetic man or woman (preferably one of their own number) to take entire charge of their publicity work? In some cases remuneration would be required, but I believe this would be money well expended. A few hours a week spent by the person with the pastor would be adequate, except in very large churches, where the entire services of such a person might be required. The pastor

should usually originate or direct the advertising. It will pay him to subscribe for and read such periodicals for advertising specialists as Ad. Sense, Printer's Ink, The Bill Poster, and Advertising Selling. It will not be a waste of time to read "Modern Advertising" by Ernest E. Calkins and Ralph Holden. Another helpful book is "The Psychology of Advertising" by Walter D. Scott.

(2) Why are not church communications sent to members in better shape? From time to time printed letters are received by members of churches from pastors; these are supposed to be personal; probably they refer to a coming communion or other important service; they are mailed with a one-cent stamp. Imagine the reception of these letters by business men, who are used to letters prepared in other ways.

A duplicator can be purchased today for a few dollars, which will reproduce a neatly typewritten letter, any number desired within a few minutes, and at a very slight cost. A two-cent stamp will give to such a letter a certain dignity and the assurance of at least a perusal; in nine cases out of ten the letter will accomplish the result desired. If the letter is worth while, make it count.

(3) Why does not every church have its own stationery and envelopes, containing the names and addresses of the pastor and the clerk of session, the names of each member of the session, and such other desirable names and addresses, such as the treasurer or clerk of the board of trustees.

(4) Why not make arrangements with large factories to furnish them pay envelopes containing gospel messages or invitations to special services? Business men use these envelopes.

Why not the churches?

(5) Why not use the labor papers? You think the editors would not welcome church notices? Try them and see!

(6) Why should not every church follow the example of a few pastors who have found helpful an attractive bulletin board on which notices are changed from week to week, and even from day to day? This, of course, in addition to the regular sign board.

CONDUCTING AN EVANGELISTIC MEETING

If we would win souls for Christ, we must use ways that win. And it is so easy, even in soul-winning work, to slip into methods that repel. A reader asks some important questions concerning the best methods of work in evangelistic services. Speaking of local meetings, the inquirer says:

A great many ministers ask all to stand while singing. Then they request the Christians to be seated. This makes the "poor sinner" stand out in relief. To me it seems unfair. I may be wrong. If I am, I want my eyes open, so that I may see the truth as it is in Lord Jesus.

But it seems to me to be unwise to insist on one's coming forward after he has lifted the hand or stood up. You see, it makes it doubly hard. If those nearest would speak to him, and the minister follow it up with a few words of encouragement, then by the next meeting he would perhaps feel brave enough to go forward.

I have heard of persons staying away from revival meetings just because they feared being brought into prominence. I want to see people brought to Christ. I want to do all in my power to help bring them; but can't we use methods less strenuous?

No one should attempt to force any action upon another in an evangelistic service. Whatever is done by the unsaved in response to the offer of the love of God which is made to them should be done of their own free will.

Mr. Moody once said in a meeting of ministers where he was discussing evangelistic methods: "In getting people to stand up, don't use any tricks. Be fair and honest. Have no cast-iron rule, like bowing at the altar, etc. Do not always ask an expression. Do not always ask to rise for prayer. Adapt yourself to circumstances. In a general meeting it is good to ask Christians who are burdened. After that, sinners. But let this first appeal be to Christian people."

The method which gives the best opportunity to personal workers to know who in the audience are not Christians would seem to be the simple request that those who desire prayer raise their hands. Billy Sunday sometimes asks those who wish prayer to raise their hands, and occasionally in special meetings he asks those who wish to make a decision to rise, and afterward asks them to go forward. His regular plan in his daily meeting is a simple invitation to those who wish to take a stand to come forward and take his hand. The new converts are then asked to sign a declaration card.

In a local revival meeting, comparatively small in numbers, conditions are very different from great evangelistic meetings attended by thousands; and in the small local meeting it would seem better to have the personal work done quietly, and to have definite prayer focused upon those who are believed to be unsaved.

Even here, however, there may be great gain in giving the opportunity for converts to go forward and take an open stand for Christ. But there should be no trapping them into any acknowledgment, nor insisting upon any particular form of action.

In few places is spiritual discernment so needed as in an evangelistic meeting. We should humbly seek the Holy Spirit's guidance at every point, remembering always that the love of Christ which passeth knowledge must control and that the least hint of any unlove in our attitude toward those who are seeking Christ or those who are already Christ's is a sad hindrance to the work of our Saviour. He will work in might and power as we claim his love and saving grace for ourselves and for others. —S. S. Times.

HOW TO BEGIN A REVIVAL

C. L. Goodell, D. D.

1. It is of the utmost importance that the officiary of the church should become interested in these meetings. Nothing will interest them so much as to be taken into the pastor's confidence and made sharers in his plans.

Months before the meetings are to be held, the matter should be talked over in official meetings. Instead of a long and profitless session on financial incidentals, go to prayer. What does the church stand for? How came you into it? What proof are you making of your stewardship? Why are you an official? In what are you an example to the flock of Christ? Heart-to-heart searching; earnest prayer to God that they be not cumberers of the ground; a cry that they may be sharers in the coming of the kingdom—such exercises as these under the direction of a Spirit-filled pastor will make the deadest board-meeting a pentecostal session.

Too much cannot be said about the pastor's attitude. He must wait before God until he has absolute faith in the coming of the Holy Spirit,

and be fairly on tiptoe with expectancy. There is no place here for faithless spies. If the pastor sees only the Anakim and is a grasshopper in their sight and in his own, he had better run before the battle is on. A grasshopper's legs are the best part of him and they are made for flight.

If a pastor cannot influence his own officiary, the chances of influencing the world and the church are not great. He need not win them alone or at one session. If he has but three like-minded with himself, these four can lay hold of a fifth, and the weight of influence and persuasion will speedily be too heavy for any but the most hardened to throw off.

In the meantime apply the same methods to the church. Let the prayer meetings have the ring of a great expectancy. Get the dish right side up against the time of refreshing, and unexpected showers may bless the thirsty land. More than once when we were planning for a revival season the revival broke out in the prayer meeting and every week saw many conversions.

Sidetrack all save the devotional meetings of the church. Have at least one month in the year when the church can say of its religious work, "This one thing I do."

2. Advertise the meetings so that the community will know that something is going on. Gold dollars cannot be sold even for ninety cents unless the community knows about the matter. The newspapers will generally lend their assistance if properly approached. Do not ask the editor to write the notice. Write that yourself and hand it to him. He may not publish it as you have written it, but find out by repeated attempts what he will publish and cultivate the newspaper instinct.

Make your membership a board of publicity.

Give them a little card that can be put into all their letters. Give them a window card that can be put in the grocery store window or in any shop or store where they may work. Have a pretty card, small and nicely printed, that they can hand to their friends or to any stranger they may meet.

Have some proper notice on the church edifice calling attention to the meetings and above all have plenty of light both outside and inside of the church. Every theater is a blaze of light, almost blinding the eyes of the passerby, while our church entrances are so gloomy that they look by contrast like the door of a sepulchre. If our Christ is the light of the world, why not make his church the light of the street?

3. Now we come to the inside of the church and the service itself. Begin on time, and begin with the singing of the great hymns of the church. Perhaps we may as well speak at this point of the matter of music in the service. Nothing is of so much help in this direction as a large and well-trained chorus. Make much of it, but do not cheat the people of the right to sing.

The pastor will doubtless seek a gospel soloist and he will doubtless have trouble in securing one that will be satisfactory. For music, nothing is better than the great hymns of the church, sung by the great congregation. Let such take the place of doubtful solos.

4. For the use of personal workers it is very desirable to have a card with a simple statement of purpose which will be a convenient form of registering the decision of any who are ready to begin a Christian life. The card we use has on it these words: "Accepting Jesus Christ as my personal Saviour, I desire to confess my purpose to lead henceforth a Christian life."

HOW TO EVANGELIZE.

W. G. A. Millar, Purchasing Agent American Bridge Co., Pittsburgh, Pa.

Many cities and towns of the United States have experienced during recent months a revival of the old-fashioned religion. This has been brought about in some instances by a general movement uniting all the Protestant churches of a community in a campaign for new members. In other cases individual churches have undertaken a revival of large proportions. These signs of religious activity may be attributed to several causes, but undoubtedly each of the following have influenced the churches toward a spiritual awakening:

Some Causes.—Evangelistic campaigns, by noted evangelists in leading cities.

Preachers emphasizing that the church's first business is the saving of the lost.

Men's Bible Class Movement.

Religious Training Institutes.

Student Volunteer Movement.

Laymen's Missionary Movement.

Summer Religious Conferences.

Personal Evangelism propaganda through denominational papers.

Whatever may be the cause, the fact of a religious awakening is apparent to the most casual observer, and the Lord is surely visiting his people in great power and blessing.

The methods used in these revivals have varied greatly. Some communities have engaged an evangelist of national reputation; others have secured a special preacher appointed by a denominational evangelistic committee. In some instances an evangelistic team has performed the service. Many churches have had

great success in securing converts without any outside help—the pastor depending upon an organization from his own membership.

One Plan That Worked.—One such church in a New England city added 270 new members within a few weeks. The plan used in this church is outlined as follows:

Vision.—First the pastor had a vision of one hundred new church members as converts. He preached for nearly three months on "Evangelism." The winning of souls was thus continuously before the mind of the people; and when, soon afterward, they were asked to send to the pastor the names of any unsaved persons there was a great response and 1,200 names were received. Cards for this purpose had been put in the church pews and members were urged to take them, fill out, and return a week later. The names thus received included unsaved persons in the families of the church, neighbors, business friends and acquaintances in any part of the city. Sunday school scholars sent in names of fathers and mothers. At each church service some cards were thus gathered. These twelve hundred names formed a "Constituency" list which was card indexed and separated by districts.

Volunteers.—Next came a call for 100 volunteers to act as personal workers or visitors, and when the number was completed they were divided into twenty teams of five each. These volunteers met for a half hour after the midweek prayer meeting for a month for the purpose of studying the book entitled "Taking Men Alive," by Charles G. Trumbull.

Next a letter was mailed by the pastor to each of the 1,200 persons on the constituency list, from which we quote:

"As you are doubtless aware, our church is making a very special appeal to those not members of our church, yet sympathetic with her aims and ideals, to declare for Christ, and unite with the church.

"We ask of you to most earnestly consider the matter of your spiritual welfare and to determine if this is not the hour for you to make your public avowal for your Master.

"Without excitement or emotional fervor, but on the basis of doing 'the right' by our God and ourselves, we are appealing to you to do what your best moments have asked of you. *It is a great opportunity* to settle the greatest question now. In the quiet of home and office and mill you can make your decision, the result of which will outlast eternity."

With this letter was enclosed a printed folder explaining how to become a Christian, urging the reader to "Repent, Believe, Confess, Obey and Serve," and to join the church.

The active campaign was then started and each team worker was given ten cards bearing the names which he or she was to visit within a week. They were to report back by returning the card with notation as to result of the interview. A "declaration" card was also used as some persons were ready at once to accept the invitation to become a Christian. These persons were immediately visited by the pastor. No one was received into the church except on public profession. Difficult cases were revisited the second or third time, and one man was called upon nine times; finally he yielded, accepted the invitation to come to church, and today is an active Christian worker. A "follow-up" system was inaugurated by which every card was accounted for each week and the results tabulated. If a

worker became careless the unfinished task was assigned to another visitor.

Prayer.—A great spiritual impulse was given to this campaign by neighborhood prayer meetings. The city was divided into twenty districts, approximating an equal number of names from the constituency list, for each district. In each of these a cottage prayer meeting was held once a week, the team members being present. Whenever possible the meeting was held in a non-Christian home. Invitations were sent out to all names in a district, signed by the hostess at whose home the meeting was to be held for that week, inviting them to come to the meeting. The response was most successful and on the last Wednesday evening meeting over 400 persons were engaged in prayer in the various districts.

Results.—The campaign lasted eight weeks, during which time 174 persons were received and within a few weeks 94 additional as the enthusiasm kept up, making a total of 268. Ninety-four per cent were adults; 23 per cent were husbands and wives; 45 per cent were young men between 25 and 35 years of age.

What was the secret? A pastor on fire for the saving of souls, a responsive people, and dependence upon God through prayer for success and guidance. Surely any church may have corresponding results by using this or a similar method, when the conditions are met.

Personal Evangelism.—Further evidence that the church is experiencing a great awakening in the response of members to appeals along the line of "personal evangelism." In many cities there has been formed within the past few weeks a federation of churches for the purpose of promoting church activities, including personal work. Lay speakers have been secured for the

purpose of presenting to mass meetings of men the privilege and duty of personal soul-winning, and several thousand church-members have enlisted for this service. In one city a Men's Union was formed, representing twenty-five churches of all denominations. In some cases individual churches have formed leagues or associations for winning other men.

Business Men.—The most promising feature, however, of this awakening is that a great army of Christian men have enlisted for the purpose of bringing other business men to Christ as they have opportunity day by day. As someone has said, "The best fruits are hand picked," and these men have accepted the privilege to go out and do some of the picking.

The Challenge.—The fact that so many Christian men have responded to this appeal for personal evangelism emphasizes the fact that when a great challenge is put up to the average man calling for courage, faith and even heroism he usually responds, and each man so enlisting enters the "open door" of opportunity which no one can shut but himself. When such a man once makes a start and wins the first soul for Christ he will never want the door to swing shut thus jeopardizing his own crown.

"Behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept thy word, and hast not denied my name.

"Hold that fast which thou hast, that no man take thy crown."—Rev. 3:8, 11.

EVANGELISM WITHOUT EXTRA MEETINGS

A church at Madison, Ohio, has recently held evangelistic services and won thirty new members without using any unusual machinery or holding extra meetings.

The first step was a conference, one of several during the month, with the teachers and officers of the Sunday school. Having a live Sunday school, nearly all of the classes are organized and are in one way or another in practical touch with nearly every person within the constituency of the church, so it was possible to plan a campaign of effective personal work.

Each class was asked to see that every one within its own circle of influence, not already a church member, should have the matter of becoming a Christian presented in a personal way, not merely once, but several times, and by different persons, the frequent conferences making possible this "follow-up" plan.

Cards announced gospel meeting each Sunday and Thursday evening during March. These were first mailed to the members of the church and afterward given out in quantities to all who would use them in giving personal invitations to the meetings.

The first Thursday evening meeting was mainly for the members of the church, and sought to enlist as many as possible in personal work with individuals and in promoting the meetings. For the other midweek meetings a special organization was asked to push the attendance and to help in the meeting with music and in other ways.

The several groups of young people of both sexes that have been gathered together in Madi-

son under the influence of the County Y. M. C. A. turned out a hundred strong, and filled the front center of the church one evening. Upon another the Sunday school held a regular session, with the sermon in the place of the lesson study.

The last Thursday meeting drew on the energy and enthusiasm of the Christian Endeavor Society, which, by the way, was the first Christian Endeavor Society organized west of the Hudson. Thus there was secured a good attendance and also a feature of inspirational value for each of the meetings. Throughout all of the meetings the aim of the preaching was not so much to secure immediate decision as to remove hindrances and misconceptions and to present the simple and essential elements of becoming and being a Christian, and thereby to make plain the path for individual work with individuals.

One result of this month of directed effort was that on April 4 there were presented to the church at its quarterly business meeting, the names of 25 candidates for church membership on confession of faith. This, with the five uniting by letter, made the largest number brought into the church at one time in many years.

A no less important result refuses to be reduced to statistics. The church has won a renewed confidence in its own resources and in the efficiency of its regular departments and services. It has been proved that these need only to be called into action and directed toward a definite end, and the results will follow. Nothing was imported from outside. No new machinery was devised. No extra meetings held. Yet it was a time of great blessing.

SUGGESTIONS FOR "WIN-ONE-WEEK"

Sometimes during the year every church should have at least a week of special services. It may seem impossible, however, for some churches to do this on account of lack of funds, and, perhaps, lack of sufficient enthusiasm, or lack of a proper person to do the preaching.

By this we do not mean to imply that the regular pastor could not preach acceptably, but we do mean to say that for special services there should be a new voice and a new personality to arouse interest and perhaps curiosity. The local pastor would thus be acceptable in some other church.

To bring this about the plan of pastoral evangelism has grown popular. Pastors aid brother pastors by working together for a week or so in evangelistic services without remuneration, other than the payment of expenses. In the state of Washington a large plan of this sort is being carried out by the Congregationalists in thirty-five centers all over the state.

The pastors of the state, especially those of the larger cities, are volunteering to give one whole week of their time to visiting thirty-five centrally located churches in groups of three called "teams." One of these men will preach each night and the other two will aid him in every way possible under the general direction of the local pastor. All the local church is obligated to do is to arrange for the meetings, entertain the team and take offerings to pay the mere expenses of travel.

The following information was sent to the pastors of the thirty-five central churches and gives a general idea of the details of the plan:

"The first important thing is to win your own

local church to this splendid plan and then send out invitations to sister churches nearby to participate in the meeting. When this has been done, advertise the meetings far and wide by posters and through the newspapers. You can make the posters yourself, or perhaps some boy or girl in school would be glad to do it for the church.

"As soon as you know who will make up the team that is to visit you, you get all the facts in the local papers. By beginning now it will not be difficult to reach everybody by the date of the meetings.

"One effective way is to use the 'door-knob hanger.' It is simply a very large manilla tag about four inches wide and fifteen inches long with a string in the end to hang over a door-knob. On one side may be printed 'I am the Door-Knob Hanger inviting you to come out to the special meetings at the Congregational Church'. (Be sure to print the name of your town on the hanger.)

"On the other side you can say 'Win-One-Week' is being observed all over the state by Congregationalists and a team of ministers will be with us. Rev. ———, of ———, will be our preacher. You are invited. Come out and bring your friends.

"These hangers are to be placed on every door-knob in town by a committee of boys late in the evening the night before the meetings begin. This is a great advertising stroke and it always works. In the morning every family in town opens its doors to find this hearty welcome to the meetings.

"We enclose a card calculated to enlist the church people in co-operation with you in this

special effort. Those who sign up ought to meet occasionally for prayer and for the purpose of deciding on persons they may wish to win during the meetings. Whenever this is used it works well and it is a great deal better than haphazard methods. Those who can see their way to do so will find cottage prayer meetings very helpful.

"It will be of very great help if you will prepare a list of people, including boys and girls in the Sunday school and young people's societies who may possibly be won to Christ at this time. The brethren who come to help you will be glad to co-operate with you and your members in visiting such people during the time they are in your city. You see this is a real honest attempt to bring people into the Kingdom. It should prove wonderfully stimulating to have these brethren with you for the five days' solid effort.

A few weeks before the campaign begins groups of teams and team leaders meet in different parts of the state for a setting-up-conference and out of one of these gatherings the following partial "Eleventh Hour Pointers" were sent to the team and team leaders:

Emphasize.

(a) The Purpose—A brotherly personal effort—threefold—

To win Young and Old to Christ.

To win Christians to Church Membership.

To win Church Members to consecrated living and Christian Service.

(b) To this end suggest and promote for that week in each center of evangelistic effort—

1. A thorough visitation of parish with invitation to meetings.
2. A Win-One Workers' Band.
3. Preparatory services of prayer in family

and neighborhood groups as well as church.

4. A prayer list of persons to be reached.

5. The organization of a Pastor's Club for church membership.

6. A chorus with music carefully studied.

7. Ushers for welcome and personal work.

8. Outline of aims and methods of educational evangelism, which is suggested as the main topic for afternoon meetings during "Win-One-Week."

9. Do not forget to advertise the meetings.

We confidently believe that such a program could be carried out in any state or county by any denomination. In fact, this plan, which was partially inaugurated last year, has already been undertaken in other states. It solves the problem of professional evangelism and aside from the splendid results that accrue from the kingdom serves as one of the best training schools in evangelism that any pastor could attend. Last year the men said they got more out of it for themselves than they gave out to others.

HOW A GOSPEL TEAM WORKS.

Out in Oklahoma there is an organization known as the Carrier Gospel Team. It is composed of a number of Christian men who devote themselves and their automobiles to the preaching of the gospel in out-of-the-way places. A writer who knows the work of these men well says:

"On a recent Sunday night Carrier drove twelve miles to Goltry. Hillsdale drove twenty miles to Drummond, and Enid drove ninety miles to Oakland City. The Goltry Team is a typical example.

"The pastor there planned his winter evangelistic campaign culminating at the Easter season. On the last Sunday night of that campaign the Cherokee Union Team came by invitation and secured that night thirty-five decisions for Christ. Whereupon Goltry men organized a team that night, and on the next five successive nights in their own church secured twenty-two, fifteen, twelve, eight and five men for Christ.

"When the Goltry Team was invited to Carrier the leader and another man came to the Sabbath morning service to give notices and make plans. A dozen men came to lead the afternoon service for men. At the night mass meeting they have forty-five Goltry men on the platform, every one ready to give his word as a Christian man to men.

"When the leader, after twenty had spoken, gave the invitation, the youngest men in the team streamed back to the back seats in the back room. 'Oh, we were in back seats ourselves three weeks ago,' said one. 'We know where to find the game we are after.' And though the Easter harvest had been reaped, they found eight more men that night.

"And the larger result is with the many who went away thinking deeply upon a man's faith, upon that splendid sight of Christian manhood in a church pulpit, upon the place of Christ in a man's life, and still more in the aroused vision of potential power within the church for supplementing the work of the ordained ministry.

"The Men's Gospel Team work is a campaign of testimony extending steadily southwestward. With good leadership it is quiet, sane, efficient. It brings the laymen to the pastor's help. In this movement men find work worthy of a man's mettle. It unites the Christian forces of a com-

munity. It makes a powerful appeal to men for religious work. Through one Oklahoma team 100 men have been won for Christian life, through another 200, through another over 300, through another more than 1,000."

HOW TO TRAIN YOUNG PEOPLE FOR CHRISTIAN WORK.

In a very unusual and remarkable article on "Help Our Church," by William Shaw, in "The Continent," we are brought face to face with one of the church's greatest opportunities and duties. What he says about Christian Endeavor, of course, applies to all similar young people's societies.

The test of business efficiency today is not the number of men on the payroll, but the quantity and quality of the product of the shop. This principle is being increasingly applied to religious work, and particularly by pastors to young people's activities.

It is comparatively easy to secure a crowd of boys and girls by the present of khaki suits and unlimited outings. These young people may be taught many interesting and helpful things, but in addition the question needs to be asked, and is being asked today, Is the ultimate product such as the church should produce to make her work permanent?

The answer is invariably "No," when these organizations are conducted independently; but, when they are affiliated with such a movement as Christian Endeavor, the results are far more satisfactory.

A while ago I had an interview with a pastor whose church had a completely equipped plant for all kinds of activities, from a kindergarten to a gymnasium. He had classes and clubs of every kind, except Christian Endeavor, with its

definite emphasis upon spiritual culture and religious work.

In the course of our conversation he said: "My wife asked me a very pointed question the other day. She said, 'Do you know that we are training our young people for practically everything except the things for which the church distinctively stands?'

"I had to confess that she was right, for I could not even count upon my deacons to lead in prayer or engage in any form of definite religious work. While they expected their minister to pray and speak upon religious topics and spiritual themes, they consider it sentimental and what has been called 'wearing the heart on the sleeve' for them to engage in the same exercises."

This pastor has discovered that the church that does not train its young people in devotional as well as social activities will find itself in the same predicament as the trade that ignores the apprentice.

One of the leading experts in Sunday school and religious education said recently: "I have come to believe that that church is wise that centers its efforts upon the development of its Sunday school and societies of Christian Endeavor." Evidence is constantly coming to light bearing upon the influence of Christian Endeavor in training efficient church workers.

A canvass of the officers of the Chicago Christian Endeavor Union revealed the fact that seventy-five of these Christian Endeavor leaders held two hundred and thirty-four offices in their churches, an average of more than three apiece. Forty-four were officers in the Sunday school, and forty-five were teachers; thirty-one were elders or deacons; seventeen were officers in

men's clubs and missionary societies; seven were ushers; eighteen were in the choir; six held miscellaneous offices; and sixty-six were Christian Endeavor officers.

The pastor of a church in St. Paul kept a careful record of the attendance of his people at the mid-week service, and he found that, while forty-six per cent was the largest for the members of any other department of the church, the record for his Christian Endeavorers was seventy-six per cent.

The twenty-five-year record of the Christian Endeavor Society in one of the leading churches of Hartford, Conn., showed that eighty per cent of the officers and teachers in the Sunday school came from the membership of that society, and all those that went into the ministry and missionary work were graduates of the Christian Endeavor Society.

These results are, perhaps, to be expected when we consider that Christian Endeavor is the one organization that lays special stress upon loyalty to the church and service in and through it. One of the significant and encouraging features of the work at present is the "Help-Our-Church" campaign, which sets before the young people the following standards:

1. Church Attendance—

(a) Evening Service. One hundred per cent of the society membership at each Sunday evening service for the two months, the society sitting in a body. Systematic effort to bring outsiders to Sunday evening service by personal invitations. Each member to speak, write, or telephone an invitation to at least one person a week. The lookout committee is responsible.

(b) Mid-week Prayer Service. Organized campaign for attendance and participation. So-

ciety prayer meeting committee to be responsible for notifying members in advance as to the topic and urging their participation.

2. Denominational Education—

(a) A series of fifteen minute talks at the society prayer meetings on the different boards of the denomination. The president is responsible.

(b) Correspondence with denominational secretaries to find out what is expected of the society, results to be reported to the society. The secretary is responsible.

(c) A mission study class with particular emphasis on denominational work. The missionary committee is responsible.

3. Sunday School Evangelism—

Each teacher is to speak individually at least once to each member of his class, urging the acceptance of Jesus Christ as a personal Saviour.

4. Increased Financial Support of the Denomination—

(a) Enrollment of members in Tenth Legion.

(b) Presentation of the needs of denominational missionary work by the pastor or a denominational leader.

(c) An "every-member canvass" for missions. The missionary committee, treasurer, and finance committee are responsible.

Quietly but persistently Christian Endeavor has set before the young people certain ideals that are embodied in such methods as the foregoing, and also in the "Quiet Hour," an enrollment of those who set apart a definite time for prayer and meditation, which now numbers more than 95,000; the "Tenth Legion," an enrollment of those who make the tenth the minimum for their gifts to God, which now numbers

more than 34,000; and, lastly, the "Life-Work Recruits," numbering more than 1,000 young people who have covenanted so to shape their life-plans as to give themselves to the work of the ministry, missions, or some other form of Christian service.

Surely pastors and all who are interested in the church and the things for which the church stands will give all aid and encouragement to the young people who have set before them such ideals and are trying to make them real in the life of today.

HOW TO RELATE THE YOUNG PEOPLE'S SOCIETY AND THE SUNDAY SCHOOL

The following report of experts may help many a minister to solve this exceedingly difficult problem:

The committee on Young People's Work has considered the present complex situation in our church life regarding its young people, and in view of this situation:

1. The committee recommends that in churches where there already exist a Sunday School, Young People's Society and other organizations for young people, the work of these organizations be correlated in such a way that it be supplemental, not conflicting or competing.

2. The committee believes that the ideal is one inclusive organization of and by all the young people of the local church.

3. The committee believes that the program of study and activities of our young people should develop them on the four sides of their nature—physical, social, mental, religious. These should include Bible study, the cultivation of the devo-

tional life, Christian culture, training for leadership, and service—through missions, stewardship extension, recreation, community work—citizenship and evangelism.

4. Where the Sunday School is the only agency in the church at work for young people explain and present a problem to a number of parents as to call at each home. The Sunday School teacher gives time and study to his or her work without financial remuneration. The least parents can do is to show some interest in their work.

5. The reaction of the child to his work in the Sunday School is seen fully only in the home; unless the teacher and the home come in contact, the teacher loses the best opportunity of testing her work. The home owes co-operation to the teacher.

An Opportunity:

The superintendent of this department will arrange regular meetings. Programs will be provided, and an opportunity will be given for parents to exchange views and offer suggestions.

A small library is now available and more books will be added from time to time.

The church and Sunday School need your co-operation. You need the Sunday School.

HOW TO ORGANIZE "THE JUNIOR CHURCH"

Wm. L. Stidger

A Junior Church with an average attendance of 150 young people between the ages of six and sixteen, with its own Official Board, its own Young Ladies' Aid Society, its own choir, its own ushers, its own financial system with duplex en-

velopes, running successfully for three years, I feel is worth the attention of all churches. I can write of it with perfect taste because of the fact that it is not my own idea, nor of my own organization. I just happen to be a sympathetic preacher who came by the fortunate inheritance of the Methodist itinerary into this possession. The only thing I might modestly say of myself in regard to it is that I came to this marvelous Junior Church with a glad heart, and that I let not a Sunday morning slip by, that I do not attend its inspiring services, and look into the faces of 150 young Christians in their own church, and then go into my own pulpit with a new inspiration for my morning service.

Its Organization

The problem of getting the children to church is every preacher's problem. It was out of this problem that the Junior Church in San Jose grew. Dr. Miller, my predecessor, had tried that rather half-way scheme of giving the children a five-minute sermon, written especially for them, and then make them wait through a forty-five minute sermon written especially for grown ups. At best he found this was trying on the children. Then he attempted that other disturbing plan of preaching to the Juniors and then letting them go, much to the confusion of the service and much to annoyance of the older folks. The Junior Church idea was forced on Dr. Miller. From the minute that it was announced the idea was most popular, until today there are as many children attending the Junior Church as many a city boasts in its large congregations of older people, the attendance often running to over 200.

The Way We Work It

Some preachers have said to me, "Oh, yes!

It's very easy when you have an associate or an assistant pastor." I reply to that, that it is wholly possible even without an associate or an assistant. There never was a church where there wasn't a young man interested enough to help in the conduct of the Junior Church service on Sunday morning. My associate and I work it this way, but it can be worked just as efficiently with some young man, or an older one for that matter; aye, even with an official member (it will give him something to do). The Junior Church starts at fifteen minutes of eleven. My associate and myself alternate in the opening service. One Sunday I preach to the Junior Church and another Sunday he preaches. On the Sunday that I preach he conducts the opening service in what we call "The Big Church." I go into the Senior Church at fifteen minutes after eleven after dismissing the Juniors from their half hour service. On the Sunday that my associate preaches I visit and help in conducting the opening of the Junior Church and at eleven o'clock go into the big pulpit. When my associate is away I preach a five-minute sermon and leave the closing exercise to one of our older men. We use the regular Apostles' Creed and the Lord's Prayer. We have a scripture reading, one anthem and a collection. The only difference in the services is the Junior Church service is shorter.

Our Social Life

We link up our Boy Scout, Camp Fire Girls, and other such organizations with our Junior Church. We have what we call a "Junior Jolly" once a month. This is a part of the big social program of the church. The Junior Church has one night a month. We have moving pictures, games, refreshments, etc., at the "Junior Jolly."

I got the name of "Junior Jolly" from the most unholy source. In San Francisco I once saw on the bill boards the advertisement of a show which was called "The Junior Follies." I seized this idea to use it for God, and since then our most popular social night for the Junior Church has been called the "Junior Jolly;" and they like the name.

When Do They Come Into the "Big Church?"

This is the question always asked. How do you get them into the big church membership? That is a good question. If the Junior Church alienated them from God's Church in the end it would be worthless, almost; but it does not. After three years' trial of the Junior Church we find upon investigation that it is a rare thing, that, when a member of the Junior Church gets to that indefinable age when they feel that they are "too big" for the Junior Church they do not ask the preacher about coming into the "Big Church." We try to take all of the Junior Church members in on "probation" while they are still "Juniors." It is seldom that regular attendants of the Junior Church do not ask this privilege themselves. We do not allow any of the Official Board or Aid Society members to hold office unless they are members of the "Big Church," at least on probation. Whenever we have communion in the "Big Church" the Junior Church comes in a body and partakes of communion at the first table, after having already had a fifteen-minute service in their own church. They come almost without exception to this sacred service and look forward to it with sacred delight. It is no drag to get them to partake of the Holy Sacrament. It is a matter of Junior Church pride. We have no set age and no set time for the Juniors to

come into the "Big Church." This seems to come about very naturally. Some arrive at that period when they feel "too big" for the Junior Church sooner than others. We watch them when they start to attending the "Big Church" instead of the Junior Church and make it a point at that time, if we have not already done so, to receive them into full membership or take some recognition of the fact that they have now come into the "Big Church." It works automatically, smoothly, and naturally; this transference of affections from the Junior Church to the "Big Church." I am often asked if the Junior Church interferes with the Sunday School. No! It helps the Sunday School! The Junior Church members come to Sunday School first and Junior Church does not start until after Sunday School is over. It is the golden connecting link between the Sunday School and the Church. It is postively the best thing I have ever seen to keep the Sunday School children for the church in a most natural, simple way.

Our Junior Church has its own weekly paper called the Junior News. It is edited and managed by the Official Board of the Junior Church and in its first editorial it stated its purpose: "The Junior Publishing Company is organized for the purpose of promoting all the Junior Organizations of the First Methodist Church, such as: Junior Church, Intermediate League, Sunday School and Boy Scouts. Our motto is 'Service'."

And so, after a trial of three years, with the organization growing more perfect with each passing year, and with the Junior Church at last an established institution in First Church at San Jose, with its own financial system, its own Official Board, its own Young Ladies' Aid Society, its own choir, its own ushers, and an average at-

tendance of 150, I have felt that the way we work it, might be helpful in a hundred churches. We have already received many letters of inquiry about this most successful Junior Church, which has proved its worth both to the Juniors and to the Church.

TO GET BOYS INTO THE CHURCH

The following paragraph is written to Y. M. C. A. men by W. H. Burger, but the suggestions are specially applicable to ministers and Sunday School superintendents:

Make a list of boys who ought to join. Don't make it too long—not more than 12 or 15 names at one time. Put it on a bit of cardboard. Stick it in the corner of your desk pad.

As you spot one of the boys, go after him. Indicate by some sign the "come back" you get from him. Follow him up personally. A secretary of a small boys' division got 76 boys into the church in five years by really working this very personal method.

See that the matter of joining the church is put up to every group in the membership about April 1st. Set aside a week for the effort. Get group leaders together before, during and after. Get them to get after boys one by one. After all, this matter of church joining is a very personal affair. It isn't so much a question of distributing pretty pamphlets or getting off pious platitudes, as it is of real heart-to-heart talks between man and boy.

Co-operate heartily with the boys, minister and Sunday School teacher. You can't do the job alone. And both minister and Sunday School teacher will know you're "on to your job" in church co-operation.

Arrange for recognition banquets after Easter. Set them up now for boys who join churches in a whole city or section of a city. These are not for bait, but they should be planned now in order to follow Easter very closely. After you have done the job thoroughly in your membership, campaign the community.

REACHING HIGH SCHOOL BOYS

The five high schools in Minneapolis are represented in an organization of boys called "The Bean Club."

The membership in Minneapolis numbers between 300 and 400 high school boys. At the supper they are served with genuine Boston baked beans, and I judge from what I have heard from my boy, in unlimited quantity. The supper is a jolly affair and served at an expense of 15 cents.

The meetings in Minneapolis are held in the large room of the Y. M. C. A. building. There is a sub-committee by schools and it is in these subdivisions that much of the real work is done. An address is given in connection with each club meeting, and these addresses are directed toward a manly type of moral and religious standards.

As Easter drew near the religious side of this work was particularly recognized. During Holy Week the meeting was addressed by Dr. Cook the national representative, in so convincing a manner that when cards had been signed, the large majority of the boys had expressed their desire to lead the Christian life.—Selected.

HOW TO BRING MEMBERS INTO THE CHURCH

The following outline of a campaign to bring in new members into the local church is the best one we have ever seen. It is taken from a pamphlet called, "Pushing the Program," issued by the "Tercentennary Commission," 14 Beacon St., Boston, Mass.:

1. Install a live Committee on Evangelism.

2. Make out a list of possible candidates for church membership, including the following:

(a) Persons in families one or more of whose members are in the church.

(b) Scholars in the Sunday School over twelve who are not church members.

(c) Members of the congregation who have not united with the church.

(d) Unchurched persons in the community who have friends in the church and all others who seem in any way within its reach.

3. Personal interviews concerning church membership by the pastor with every person on the above list.

4. Institute "Win One More Fellowship," or some form of personal Evangelism, such as groups of five for winning the same friend.

5. Enlistment especially of the Sunday School teachers in the effort to direct their pupils' thoughts toward definite decision to accept and follow Christ.

6. Get the Spirit of evangelism into all sermons.

7. Make all the life and services of the church focus on the matter of personal relationship to Christ, and study to provide fre-

quent opportunities for definitely entering the Christian life.

8. Hold a "church mission" during the year, calling in a neighboring pastor to aid, or, where circumstances so suggest, an evangelist.

9. Make the annual "pastor's class" one of the important features of the church life.

10. Distribute leaflets among church members on the subject of evangelism.

11. Redouble effort to follow up members who remove from the community and to see that they take their letters and unite elsewhere.

12. Call for and encourage requests for prayer in the meetings of the church.

HOW THE PASTOR CAN ENLIST, TRAIN AND USE MEN

Fred S. Goodman
Secretary for Bible Study and Religious Education, International Committee of Y. M. C. A.

The impressions which I intend to present in a frank fashion are based upon more than thirty years experience as secretary of Young Men's Christian Associations in local, state and international work, during which time I have been brought frequently into contact with the local work of the churches. Furthermore, I have been for several years an officer in a church and, therefore, speak with knowledge, and with appreciation of the tasks confronting the leaders of our churches whose work will come into review.

It is unsafe to be dogmatic regarding what are the most important questions. Some months

ago The Outlook referred to a pamphlet entitled "The Most Important Question of the Age," which had come to its attention. This pamphlet thus states this question, "Is the efficiency of a thermo dynamic reversible cycle independent of the working medium?" Somebody evidently thought it was not explicit enough; hence a paster was inserted on the title page to explain the title: "Is it possible to make available as a source of motive power and as a substitute for fuel, the inexhaustible heat which pervades all terrestial matter?"

Nevertheless, in spite of the warning conveyed in the Outlook's humorous comment I believe few people who are familiar with conditions will dispute the statement that one of the most distressing and pathetic facts in the present outlook in the Christian Church is the inexcusable spiritual inefficiency of the average male communicant. One would think that only a small fraction of the men in Christ's Church were supposed to be known as definite and recognized spiritual forces. Even in so fundamental a matter as the knowledge of the Scriptures the number of men in our churches who actually know their Bibles and have their knowledge so organized as to be available when they want it is small. I can go farther. Many even of our largest and best adult Bible classes have failed to produce actual available Bible knowledge in the average male number of the class.

The significance to any pastor of having in his congregation a steadily growing group of men, studying the Scriptures, applying the truths to daily life, and actually serving or being willing to serve in the work of the church, can hardly be over-estimated. I know of such churches, although they are all too few. The

pastor of such a church becomes, as every pastor ought to be, a leader of an organized body of laymen who make more efficient the best work he does in and out of the pulpit.

The attitude of not a few pastors toward a renascence of religious education among men, including an intelligent grasp of the facts of the Bible and the principles and methods of Christian work, is that of good natured tolerance. They say it is their business to prepare two or three interesting addresses each week, to keep up with the times in a study of religious literature and principles of modern social problems and the many parish duties without giving personal attention to the training and leadership of men. Others go a little farther and are willing to endorse any efforts of this kind which may be made and will welcome anything which can be done for the men in their church without themselves taking the lead in such work.

Here and there one finds a pastor who has caught the real meaning of leadership. He has discovered that leadership does not mean being an official in an organization, being in the front of the procession or in the front of the stage, but it means so developing plans and methods in the church that the men are enlisted, find their place and secure training, inspiration and guidance in becoming forces in the spiritual, educational and social activities of the modern church. This leads me to give four practical, and I believe timely answers to this question regarding the pastor and his men. What can the average busy pastor do toward the improvement, the expansion, the productiveness, and the permanence of the present unusual interest in religion and in religious edu-

EVANGELICAL
SCHOOL OF THEOLOGY

cation among the men of our churches and communities?

I. He can master the facts regarding the various men's movements, such as the Young Men's Christian Association, the Laymen's Missionary Movement, the much discussed but little understood Men and Religion Movement, the Adult Bible Class Movement, and others of kindred character. What are the causes for these special movements, denominational and interdenominational? What are their aims and fundamental principles? What have been their history and achievements? Are they growing stronger or weaker, are they permanent or temporary? Such questions are exceedingly important and they can be answered from literature which is available.

The present situation deserves more than an unintelligent criticism of these movements. The writer has heard from the pulpit and platform criticisms given with great vigor and a strong vocabulary but marked by profound ignorance and the absence of sympathy with the needs which lie behind these movements. One is reminded of a remark by Principal Forsyth of England, who speaks of certain "critics who exhibit more grim promptitude in lashing out than fine patience in taking in."

When one becomes intelligent regarding these various men's movements he comes to have a finer appreciation of their bearing upon certain of the big problems confronting every modern pastor in city or town. For example, the problem of holding boys after they pass into the adolescent period. The problem of attracting men outside of the fold of the church within the influence of its services and winning them to the service of Christ. The problem of

discovering, training, holding and using the unused resources of Christian men within the churches themselves. These are but typical of many questions upon which a successful grasp of the principles of men's work have a vital bearing.

Experience shows that intelligent appreciation quickens discernment as to the bearing of religious education of men on the new social emphasis which has marked the thinking and preaching of Christian leaders for the last decade. What is the connection between religion and business? The answer to this question will reveal a great change in feeling in recent years. A friend of the writer's has a little girl. When she was about three years of age she was disinclined at certain times to offer her evening prayer. Her mother used to try different methods of persuasion in order that the habit of prayer might be fixed. One night, when her father had been absent a long while the mother finally got her to pray by saying "Don't you want to pray for your daddy?" She dropped on her knees and quickly said, "God bless papa but do not bother him when he is trying to work." This seems to be the state of mind of not a few men. A connection between religion and politics is now being regarded as more and more vital. We are coming to see that politics is moral, and whatever is moral is fundamentally religious, and whatever is religious comes within the range of the influence of the church. Furthermore, whatever is fundamentally religious in society is affected by the relation of men to these problems. Many a minister who is provincial in his thinking regarding men's work, and who has never felt his responsibility to assume definite recognized place of leader-

ship and maintain it at any cost would change his view point if he should read with sympathetic care some of the literature on these movements.

II. To meet the demand of the day, however busy, the pastor must accept the responsibility of leadership. He must be able to distinguish between a congregation and a church. With not a few pastors to secure and hold a large audience seems to be the goal of one's ambition. But experience shows, that whatever may have been true in the past, today the successful minister must be far more than a pulpit orator. He may have great audiences but they do not necessarily mean a successful church. This modern conception goes against the grain and is very distasteful to many pastors. The writer has a friend who disclaims any responsibility to run an "ecclesiastical employment bureau," in other words, to find jobs for men in the church and find and train men to do the jobs.

Many pastors, especially in the last generation, have not been trained for this task and for executive responsibilities. Few seminaries provide means of training, even in teaching the Bible, far less in the work of administration of church organizations. Many pastors do not distinguish between leadership which expresses itself by standing behind movements, and digging out and inspiring men to lead them and actually being officials in these movements. Nevertheless leadership here is the key to the situation. In conferences with pastors some months ago, following the publication of Silvester Horne's Yale lectures on "The Romance of Preaching," this modern preacher was pointed to as an example of a man who wielded powerful influence because of his pulpit work.

While it is true that he was a great preacher and gloried in the preacher's opportunities and privileges, nevertheless, his record in London was made as a leader of a great organization. Anyone who goes to Whitfield Tabernacle and spends a Sabbath, especially between the regular services of the church is amazed at the multitude of enterprises which center in that building. Silvester Horne was, in fact, a superintendent of a great many-sided religious plant, which was worked seven days in the week with a small army of workers and with ever increasing success. One would not be far astray who concluded that the effectiveness of his preaching and public addresses was steadily increased as he came more and more into contact with the individual problems of men and groups of men, and tried to help meet these problems by organized and many-sided activities.

III. In most of our cities and towns there are today Young Men's Christian Associations. They are steadily growing in number, resources, membership and influence. In the Providence of God they are becoming the recognized inter-church agency for boys' and men's work, though the movement as a whole has never sought to be such an agency. In not a few cities there is a gulf between the association and some of the churches, and the fault lies on both sides of the gulf for the absence of a bridge or the permanent filling of the gulf. The associations have not infrequently failed to fulfill their avowed aim of definitely winning young men to the Christian life and to the membership of the Christian church. Nevertheless they are steadily growing in spiritual power and never were stronger than they are today. The association movement was the

first great agency of the modern church to work along interdenominational lines in behalf of men and boys. It has been a successful laboratory station for the discovery of principles meeting the needs of boys and of men. One needs only to refer to the various student movements which have grown up in the last thirty years from within the Young Men's Christian Association, and which are today of such power to denominational and inter-denominational agencies, to appreciate the value of this laboratory station. Millions of dollars are invested in the equipment of these associations. They are a permanent factor in the life of our cities, towns, railroad and industrial centers, and educational institutions.

The writer, speaking from a knowledge of the leaders of this movement in this and other lands, believes he can defend the proposition that with few exceptions these associations are devoting themselves unselfishly to a piece of work, the significant fruits of which are being steadily and without ostentation, carried back into the life of the modern church at home and abroad. Illustrations might be given of community work for boys and men which have only one purpose, namely, the building up of the boys and men of the community, regardless of membership in the association. Such associations ask nothing for themselves except the privilege of serving the churches. The wise ministerial leader will seek to use this agency more in his efforts to get hold of boys and men. Especially in the work of training men is it possible to do by co-operation with other churches what could not be done alone. For example, I know of no city which has successful teacher training classes for men only, designed to fit them for teaching effectively Bibl

classes of boys or of men, not conducted under the auspices of Young Men's Christian Associations. Few churches can maintain a men's teacher training class alone, but several churches can combine on the common ground of the Young Men's Christian Association platform and do for all what could not otherwise be done. Such union men's training classes were held in nearly 200 cities last year, the products of which went right back into the churches of their communities. Much of the religious work which is being projected into factories, shops, ships, lumber camps and mines would be impracticable if not carried on by an inter-denominational agency.

One does not need to speak of what the association has done and is doing in foreign mission lands in the way of finding leaders, preparing them for active service in the church itself.

The wise pastor will constantly ask himself: "How can I use this movement in making the work of my own church for men and boys more extensive and effective?"

IV. But all that has been said has only been preparatory to the statement which I desire now to make. A pastor who wants to measure up to his opportunity in leadership of the men of his church must develop and promote a comprehensive, compelling program or policy of religious education for men.

What lies behind such a policy? A policy is found in all modern business enterprises. The pathetic thing is that in Christian enterprises the same men who have policies in business seem to forget all about the principles which lie behind such policies when they try to do the business of the association or the church. A policy furnishes a distinctive target toward which the minister can direct his efforts. He knows what he is driving

at. A policy provides a wholesome restraint upon a minister's acceptance of invitations to make speeches and take on every sort of responsibility. If he has a policy which he is steadily working out he has only to ask such questions as this: "What will be the direct bearing of my acceptance of this invitation upon my policy, or if it has no direct bearing, what will be the indirect relation of my performing this task on the policy I am trying to carry out?" A definitely worked out policy also becomes a source of inspiration when one sees results appearing and witnesses the steadily growing effectiveness of the organization itself.

For the sake of illustrating what I mean let me suggest a typical policy, which will show the things which it seems to the writer need emphasis.

1. The Bible School should be at the heart of this policy. Here the pastor has at his hand a powerful agency for the evangelization and instruction of boys and men, but many a Sunday School is defective and he might well give earnest personal attention to better grading, the securing of a better balance between males and females after the junior grade, the better teaching of the Bible classes, and its larger impact on the unreached boys and men of the community.

2. A policy should contain a continuous plan for the training of men either in the church itself or in combination with other churches as already suggested. Such a plan ought to include provision for the training of men to teach the Bible, through which year after year men would be passing out into useful service in the Sunday School. It ought to include a class or classes in personal evangelism. Personal evangelism was normal to the early church but of late years it

has become sorely neglected. One reason why men do not engage in personal evangelism is that they do not know how and have never been asked to fit themselves for this significant task. In some churches there might be a class for the training of men in lay preaching. Any observer of the times must realize that a revival of lay preaching is coming. The next few years will doubtless witness a great advance in the number of meetings of an evangelistic character addressed by business men and other laymen of the church. It is statesmanlike to help to make such work effective by special preparation.

3. Such a policy ought to place a steady emphasis upon personal Bible study. Many a man has never become a Bible student because no one has shown him how. Repeatedly in the last few years the writer has been approached by intelligent men, many of them college men, who in private conversation have confessed that although they have been in church for many years they do not know the most elementary facts about the Bible. This is altogether inexcusable, with the literature of methods which is now available and with the hunger of men to know how to interpret the Bible in the light of modern scientific discoveries and social problems.

4. Such a policy ought to have a place for inspiring helpful suggestions regarding family religion. The family altar is almost a thing of the past in many families. It will not do to scold about its neglect from the pulpit. Many of them would be gratified to know how with the crowded program of modern business life they can, in a few brief minutes each day maintain a religious atmosphere, and give even a little religious instruction in the family circle.

5. Such a program should provide for Bible

Study Extension. The time has gone by when a church should be satisfied with merely having one session of the Bible School each week at one time and place. Such a narrow conception of the church's obligation in religious education limits its usefulness. One of these days every church will have in its policy a statement something like this, regarding its Bible School. *The Bible School of this church will have a session any hour of the day, any day of the week and any place in its parish which the actual needs of various groups of individuals require.* The writer was in a certain city in the central west some months ago and he was informed that his first Sunday engagement would be a men's Bible class at 9:30 o'clock a. m. in a motion picture theater. He found 155 men waiting for him and learned that a few months before a little church had organized a men's class for which no provision had previously been made in the old type of church architecture. As soon as the class grew beyond the capacity of two pews, which comprised all the space available for this purpose, a keen business man began to look around for a larger room. He found this motion picture theater was not used Sunday mornings. It was warmed, lighted, with 250 comfortable seats, and within a stone's throw of the church. He made bold to engage it for a year at a small rental for the Sunday morning men's class and within nine months had a group of men larger than the total congregation at the usual Sunday morning service of the church a year before. I know of a city in the west where a young pastor in an industrial community became so impressed with this idea that within eight years he established six chapels in outlying sections where no other Protestant services were being held, the money being fur-

nished by the men in the industrial plant. The Sunday Schools and Bible classes and evening evangelistic meetings were carried on by seventy laymen, members of the central church, whom he trained for the purpose.

When one faces his parish in such a way as has been indicated and tries to frame such a policy, there are certain wholesome reactions which follow: for example, he forms the habit of searching for facts and seeks to create, adapt, modify, enlarge his plans to meet the facts discovered. Again, in place of being depressed as one is likely to be when such unpleasant facts are faced without a carefully framed policy, there comes a spirit of alacrity that makes him sometimes even glory in the problems that are confronting him and intensifies the joy of victory. In one of the Methodist conferences Bishop McDowell made a very radical proposition regarding some method of work and someone made the remark, "But Bishop, will not such a plan raise many uncomfortable questions?" The Bishop answered, "Yes, but a rampant question mark is less to be feared than a somnolent period."

"It is great to be out where the fight is strong
To be where the heaviest troops belong
And to fight for man and God:
Oh, it seams the face and it dries the brain,
It strains the arm till one's friend is pain,
In the fight for man and God,
But it is great to be out where the fight is strong."

V. Three years have passed since the closing of the Men and Religion Movement. To some superficial observers it seems to leave little that was vital, tangible and abiding. But such a conclusion is a long way from the truth as a study

of facts will reveal. The writer is familiar with the history and work of that great movement and has an ever growing conviction that it was born of God and has had a profound and lasting bearing upon the moral, social and religious problems of North America. It suggested many lessons to Christian leaders but it seems to me that the chief was this: *The greatest need of the American church is a steadily increasing number of laymen who can be discovered, enlisted, inspired, trained and directed in the spiritual work of the church itself.*

Many of the men of our churches are becoming absorbed in various types of humanitarian, civic and benevolent movements. For this we ought to be grateful. Meanwhile, however, the most fundamental need of men is contact with God himself—such a contact as is made possible through the gospel of his Son Jesus Christ, our Lord, and no form of social service in the community or the state can take the place of definite religious service on the part of the men who are members of our churches. A secretary of the Young Men's Christian Association in a western city, while sitting in his office of the Association building which contains a large number of dormitories for young men, said to a pastor: "The biggest problem I am confronting is the men who are sleeping in this building." Quietly the pastor answered: "The same is true in my church." In conversation some time ago with a pastor of a strong New England church, with whom, by his invitation I had been conferring about some of these problems, he said: "I see the needs but I fear I am too old to change my methods of work. For example, in my church I find we have 335 male communicants and provision has been made to use only 32 of these in the actual work of the

church." Surely it is a calamity for a minister to be contented with having one-tenth of the male members of his church participating in the real work for which the church was organized, the work of evangelization and religious education.

It seems to me after many years of study that any standard of ministerial work which results in magnifying the minister himself, his task, his personality, in place of grasping an opportunity to multiply himself as a leader of Christian forces will utterly fail to meet the present day situation, or satisfy his own heart hunger for building permanently a work which will grow and serve the Kingdom of God after his own departure to other fields or to heaven itself. He has two great tasks to perform, first, to kindle spiritual character and make it productive and reproductive; second, to promote and to perpetuate great eternal principles of Christian service. As some one said, there are three marks of a growing church; light, love and life. "Light is light which radiates, love is love which circulates, life is life which generates." What can be more glorious than to be used of God to start influences at work in the souls of men, which operate in the interest of the Kingdom six days in the week and continue to be productive long after the one who has started them has passed away. While the work of exhortation and instruction from the pulpit is sowing seed in the hearts of men, truth propagates itself by intelligent expression. Many a layman has never found himself because the latent qualities within him have not been called forth. An injustice has been done to him in making him merely a listener. What he needs is not more truth heard but more truth acted upon and more work assigned and more service called

forth. He needs to be enlisted, inspired, trained and directed in tasks suited to his capacity, occupation, and opportunity. Harnack has said that "the cause of the marvellous growth of the early church lay not in her apologists, apostles or martyrs, but in the faithful daily life of the average Christians." That is as true today as in the first century. But the modern church is facing problems of which the early church knew nothing. They cannot be met without organization,—the systematic intelligent use of the resources wrapped up in personalities. Ministerial leadership for today must be expressed in the use of the forces which God has provided for our use, and among these forces perhaps the greatest of them, apart from the force which our Father himself provides in Jesus Christ through the Holy Spirit, is the men who have confessed his name and are willing to follow Christ into the work of the Kingdom.

HOW TO LEAD 4,000,000 TO CHRIST

The Sunday School

There are 161,583 Sunday Schools in the United States, and each year each school wins an average of two pupils to Christ, and to win each one required the efforts of five teachers and officers. Now 1,500,000 of these boys and girls may be won to Christ in ten days, if each teacher and officer will win one.

How Will It Be Done?

Call a meeting of your teachers ten days before Easter, and tell them that the school wishes to observe the anniversary of the day upon which Jesus Christ rose from the tomb, and that it would be the most glorious tribute ever offered Him if a million and a half boys and girls de-

cided to become His followers, and *vow their allegiance* to Him on Easter day. This can be done if each teacher will help one boy or girl to decide to follow Him. Teachers of classes under ten years of age may help with older classes or win someone not in Sunday School. Then some time during the meeting should be given to prayer. The name of each pupil who may be won should be written on cards, and these cards divided among the teachers and officers.

The teachers should meet the following Sunday before Sunday School and report results. During the closing session of the school, someone other than the pastor, or even the superintendent, should make a ten-minute talk on the *purpose* of the Sunday School, viz: to give them a knowledge of the greatest book in the world, and make them acquainted with the greatest man in the world, as their Saviour and Lord. It might be added that their parents expected this of the school, and if any of them fell into sin and shame that the parents would feel that the teachers had not done their work, even as the public school is blamed for lack of success of boys and girls. The pupils should be told that they should have a talk with their teacher, going to the teacher's home, or arrange to have the teacher come to their homes. Then the Easter celebration may be mentioned, and explain their indebtedness to the One whose life so changed the world so that they are benefited by home, church, hospitals, education, etc. Then should follow a week of work, calling on the pupils at the homes and enlisting the parents.

Signatures to simple declarations on cards should be secured. They may read: "I desire to become a follower of Christ, and that I may

know what it means to be His follower I will read the Gospel of John."

Easter Sunday morning some teacher or person who can do it, should give a ten-minute talk on "What it means to be a Christian." Then those who have signed the cards should be given an opportunity to rise and indicate their purpose.

At the morning service, providing the parents agree, they may present themselves for church membership. In any event they should enter a special instruction class for 6 or 8 weeks for training in Christian service.

The Church

Is it too much to ask ten able-bodied Christians to convince one man or woman that the Christian life is a success, and worth living. If it is then it almost seems that Christ's resurrection and triumph over death was a failure. At the weekly prayer meeting ten days before Easter, this subject might be discussed: Is the Christian life any good to you, and if it is why should you be selfish about it? Or if it has done so little for you that it requires so much of the grace of God to keep you respectable, that you are afraid there is not enough to spare for some friend, then confess it. But I am assured of better things than these, and that you have a friend whom you would like to have meet your Friend. It would help your friend, and please your other Friend. Make up a list of men and women in your neighborhood, or who attend your church, and divide the cards to the ones who can best approach the man or woman. Sunday morning the pastor might preach on:

"Has my Christian life made any difference in the world?"

Or "Does what I believe make any difference in what I do?" The result of the work should

be reported at the mid-week meeting. Cards should be signed, and these cards should have an additional clause pledging the signer to church membership in some church. The three or four days previous to Easter Sunday gives opportunity to make good what you lack in your required number. If you have failed in winning your friend, change cards at prayer meeting and let someone else try and you try some other.

Here is what this program carried out would mean to the leading denominations:

	Present membership	New members if 10 won 1	Each church must win
Baptist	6,179,622	617,962	11
Congregational..	755,088	75,508	12
Disciple	1,519,821	151,982	14
Episcopal	1,026,048	102,604	13
Lutheran	2,444,970	244,497	15
Methodist	7,328,829	732,882	12
Presbyterian....	2,083,617	208,361	13
Reformed	478,951	47,895	17
United Brethren.	343,016	34,301	9
Other denominations	2,900,000	290,000	13
Total church membership...	25,059,962	2,505,992	
Sunday School membership...	17,179,220	*1,581,502	†10

*If each teacher and officer won 1—†Number to be won in each Sunday School.

If the ten church members did not faint by the wayside or grow weary, the offering to Christ on the Easter morning anniversary would be the loyalty of 2,500,000 men and women. What an army you say. Why that is only half as many

as were sent to heaven or hell in ten months of the world war. If we Christians were only as earnest in saving men as the Old World is in destroying them, we could make heaven on earth here and now. In the ten leading churches in America there are 22,159,962 members who at some time in their lives pledged loyalty to Christ and offered to serve Him. Did you mean it? Have you done it? If not, make good or get out.

Co-Operation

Dear Pastor: You can bring this to pass in your own church and Sunday School. You can do your part in winning 4,000,000 to Christ. But you can do more. You can help kindle this Win-one fire in all the churches of your denomination in your state, conference or district. Write your district superintendent, moderator, presiding elder, state superintendent, secretary, or the man higher up. Tell him your church and Sunday School is going to observe Win-one campaign, April — to —, and tell him that if all churches of your kind in the state will do the same it will mean the greatest increase in numbers and growth in spirituality ever experienced in your denomination. Other denominations will be doing the same thing at the same time in your town, and the boy or girl or man or woman who isn't spoken to will feel neglected.

Let Us Get Into Step

You don't know how much it will mean if you hesitate. It will go—but not nearly so well as if you stepped into line. Start now by saying "I'll do it" and then call up your Sunday School superintendent and tell him to come over, or you'll come over to his house, that you have something too good to keep. Get him behind it shoulder to shoulder with you. The plans or

suggestions are not iron-clad. Revise or improve them. Write your pastor friends and tell them what you are going to do. Organize your teachers, then organize your church workers. It is not too early. Be prepared! Be ready!

This is not theory. It has been tried in the churches of St. Louis and all denominations reaped the benefit, but the denomination that worked the plan most faithfully won as many as all others put together.

ESSENTIALS IN A SUCCESSFUL EVERY-MEMBER CANVASS

1. Plan the Campaign in Prayer.

Study. Instruct. Advertise. Pray.

Let the pastor work out sermon and prayer meeting themes with the canvass in mind.

Appoint a Steering Committee of three to arrange details and select the Sunday.

3. Prepare an Information Card concerning each individual in the church congregation and Sunday School above the Primary Department. This card is for the personal use of the canvasser and should give age, if a minor, relation to the church and such other details as will aid in an intelligent approach.

4. Send out a church letter explaining the plan and asking all to come to church in the morning and to stay at home in the afternoon of the appointed Sunday. Copies of the current expense and missionary budget should be inclosed.

5. Select a Canvass Committee equal to about one-tenth of those enrolled on the Information Cards.

6. Train the committee to talk up the church

and its world work; to present the purposes of the two budgets; to answer objections, but not to argue. No apologies are needed. The church is worth many times what it costs. Assign the names according to taste and temperament, not geographically.

7. Have an inspiring service Sunday morning (a little shorter than usual) with no pledges taken, and a public announcement of names of canvassers, with a commissioning service if expedient.

8. Sunday afternoon start from the church two by two, in automobiles or carriages, if possible. Have the teams equipped with their Information Cards and with pledge cards having a place for current expenses and benevolence on each pledge. The aim is to bring back a signed pledge card with every Information Card.

9. Let the canvassers gather at six o'clock for a review of the afternoon. Take supper together, if possible.

10. Let each canvasser agree to follow up any who have been missed before next Sunday.

11. Turn the evening service into a celebration.

12. Expect spiritual and social results as well as financial.

HOW TO ENLIST MEMBERS BY REFERENDUM PLAN

The pastor of the Leavenworth, Kansas, Congregational Church has arranged a unique referendum ballot to obtain his people's ideas to help him in planning the work of the year. The idea is so good and the ballot so well worked out we print it here in full:

A Referendum
of the
First Congregational Church,
Leavenworth, Kansas.
The Minister Wants Your Ideas.

Important. Don't lay this *Ballot* aside. *Vote* early. *Mail* at once to Stephen Butcher, 118 Fifth Avenue, City.

This Ballot is sent to all Members, Attendants and Parents of Sunday School children.

The Ballot.

A. What should a Modern Church most strive to be?

B. What side of the Church interests and helps you most?

C. Where do you think the minister should give most of his time and strength?

D. How about the Sunday evening service? Are you satisfied with it?

E. What form of Church music do you like?

F. What is your idea of the Mid-Week service? Should we have one? Why?

G. Do you like the idea of the Monthly Suppers?

H. Where can we better the Sunday School? Are you in it?

I. What would you suggest for the men to do?

J. What would you suggest for (1) boys (2) girls? Will you help?

K. What further work can the women do?

L. What sermon subject do you like best?

M. Should we plan to have special revival services this winter?

N. Shall we have the special church day for the Every Member Canvass again this year?

O. Where is our church the (1) weakest? (2) the strongest?

P. How improve it?

Q. Have you any subject you would like the minister to preach on?

R. Should we have a Y. P. S. C. E.?

S. What are you doing in the church?

T. What can we call on you to do?

U. Should we have more socials?

V. Will you open your home to one this winter?

W. Do you know anyone who wishes to unite with the church at the next Communion Service?

X. Y. Z. Other suggestions?

THE HOME COMING RALLY FIRST EVANGELICAL CHURCH, SOUTH BEND, IND.

About eight weeks before the date of the rally our Sunday School board met and set the date and appointed the necessary committees, etc.

I believe that a rally day that is a success like anything else does not happen by chance. You need to "plan your work and work your plans." Success is not an accident. We appointed the following committees:

1. Boosters committee. This committee consisted of the officers and teachers of the school with the pastor as chairman.

2. Publicity committee of three live members with pastor as advisory.

3. Speaker committee to secure special speaker for the day.

4. Reception committee to act as ushers and pin on the souvenirs.

5. Decoration committee. They had the church

tastefully decorated with flags, flowers and forest leaves.

The booster committee called on all members of the school to hand in names of friends and prospects. These names were arranged alphabetically for convenience. They are also to be placed in a card index system for future use and new names will be added from time to time.

The Publicity committee got out a worker's card and tickets and tried to get as many of the school to work as possible. The result was that many were seen ten and fifteen times and, of course, they came.

On Friday night before rally day a telegram was taken to every one by messengers in autos, bicycles, etc. This is better than mailing them, it is more effective.

Prof. E. O. Sellers of the Moody Institute was secured as speaker for the day and gave us a vision with his enthusiastic message. The U. B. Brass Band of twenty-five pieces was also secured to play a number of selections on the street before Sunday School and then play in the church. The result was a 100 per cent increase in attendance and offering over the rally of a year ago.

HOW TO USE MOTION PICTURES IN CHURCHES

The following method is taken from the Grace Methodist Church "Film List" (San Francisco) and represents some actual experience of great value to all pastors who use the stereopticon or motion picture machine:

Increasing numbers of churches are installing motion picture machines and finding them the greatest mechanical auxiliary to the social life

of the church that modern skill has produced. Educational subjects have a value aside from entertainment features, and religious stories may be used for Sunday evening services.

A good plan is the following: Run three reels of pictures every Friday afternoon and evening. Issue tickets at Sunday School, which, with a penny, will admit the holder to the Friday afternoon program. Without the penny charge five cents. Between the second and third reels switch on the lights, tell a Bible or other story, and offer a short prayer, closing with the Lord's Prayer in unison. This is the pastor's greatest opportunity to preach to the children and puts him in instant touch with them in a way that makes every child his friend.

On Friday evening, run the pictures together with music, declamation, dramatic sketches and other entertainment numbers, and after the program closes at about 9:15 announce games, round-the-piano sings, etc., for an hour. Take an offering for expenses of film rent, and boost your Sunday services enthusiastically.

Make a social center in the church for your young people. Instead of continually saying, "Don't," get on the positive side of the amusement question. Go in for clean, healthy fun, and the religious life of the young people will attain a new note. Motion pictures will not run themselves, but they make possible a program otherwise out of reach.

Good films for use in church are hard to get, and this difficulty explains the occasional failure to get good results from pictures in churches. After three years' experience, we have gone into the film business to meet our own needs and to help out other churches that are now picking their way along the path we have traveled.

MAKING THE SUNDAY EVENING SERVICE GO

For most ministers there is no problem as difficult to solve as that of the Sunday evening question. At the First Congregational Church, Winona, Minn., they had struggled with it for years. There was only a "meager congregation," according to the report. The pastor and his church officers hit upon this plan and won out.

The sermons were arranged in four series, beginning November 1, and cards were printed announcing the topics in each series. These cards were given out at the regular morning services and at special musical services, which were held once each month, and which drew large audiences.

The topics were worded in such a way as to attract attention and to border on the sensational. The sermons were straightforward, wholesome and full of interesting incidents and contained valuable lessons and advice. These are some of the topics: "Is This the Beginning of the End of the World?" "Which is Worse; to Swear or to Think a Swear?" "Is it Ever Right to Tell a Lie?" "Jonah Paid His Fare." Two books were reviewed, "The Eyes of the World," and "What Men Live By."

The Flying Squadron had charge of one evening meeting. During February and March two series of sermons were preached on "The Making of a Home." These proved very popular, especially with young people who usually went to the movie shows. Some of the topics in these two series were "What is a Home?" "The Wedding," "The Art of Living Together," "Choosing Your Partner for Life," "Breaking a Home," "Building a Home."

This note appeared on one of the cards, "A

series of unsensational but practical addresses on the commonplace and sacred every-day affairs of life that often are triflingly treated. The home, the saloon, the club, the choice of a wife or husband, the engagement, the ring, the ceremony, divorce and essentials of happy married life are among the topics that will be treated." Besides the programs of music once each month, special musical numbers, having close relation to the sermon topics, were sung on certain Sunday evenings.

HOW TO MAKE A COUNTRY CHURCH PROGRAM

Kenyon L. Butterfield

[The program of the "Committee on Church and Country life" of the Federal Council of the Churches of Christ in America.]

I. The Function of the Country Church.

"The function of the country church is to maintain and enlarge both individual and community ideals, under the inspiration and guidance of the religious motive, and to help rural people to incarnate these ideals in personal and family life, in industrial effort and political development, and in all social relationships."

II. Its Platform or Policy.

1. In common with all churches, the country church should emphasize evangelism, moral reform, and missions, as vital issues in its policy.

2. The country church should be a sympathetic center for all the legitimate interests of the entire community.

3. The different church organizations of each country community should federate for consolidation somewhere and co-operation everywhere.

4. The country church should make a thorough survey of the community as the basis of its work.

5. The country church should promote or inspire: (a) The improvement of schools and their consolidation wherever possible; (b) all movements looking toward better farming; (c) public recreation through playgrounds; (d) public health and better living conditions; (e) cooperation with grange and other community organizations for plans of progress; (f) an old home week. Promote active connection with old and former members.

6. Within the community the country church should determine its policies by the needs of the marginal man.

7. The pastors of country churches should receive salaries commensurate with the present prevailing economic conditions.

III. Program for the Local Church.

1. There should be an emphatic and aggressive campaign for temperance, no-license, and law enforcement.

2. There should be a business-like financial system which will insure prompt payment of debts and free the church from the incubus of being considered a charity patient in the community.

3. There should be a clear-cut missionary policy for the local church.

4. There should be developed a people's midweek meeting worth while, led, not by the pastor alone, but by representatives of the young people and of the older people.

5. The attempt to develop deeper spiritual life among church members cannot be an end in itself. The only way to save men spiritually is to secure proper spiritual activity.

6. Working together for given aims in the community must precede church federation.

7. Where worship, personal devotion, edifying religious exercises, and missionary endeavor are displaced by pleasures and practices evidently demoralizing, there should be a campaign of evangelism, personal, educational and revivalistic. In the face of special problems, a method of ministerial supplementation may be used in securing the aid of specialists to treat these conditions, if needed.

8. Develop extension work in outlying homes and district schoolhouses, and a more general use of the Sunday School home department.

9. Develop activities of a social service committee that shall keep the pastor of the church informed, do sick and friendly visiting, and plan for various enterprises that come properly under the head of the social work of the church.

10. Help establish a village or social center where there may be a library or reading room, or at least a literature table, and proper facilities for entertainments, addresses, clubs, classes, etc.

11. Develop means for the special training of the minister of the country church.

12. Set every one at work in some helpful enterprise.

13. Co-operate with the work of the Young Men's Christian Association as an ally of the church, in reaching boys and young men.

14. Carry on a campaign of Sabbath observance.

15. Assist, and lead if necessary, in the work of establishing "federations for rural (or town) progress."

HOW TO USE THE STEREOPTICON

R. D. Scarlet

"Sounds which address the ear are lost and die
In one short hour, but that which strikes the eye,
Lives long upon the mind, the faithful sight
Engraves the knowledge with a beam of light."

I know of no better answer than the above lines to give the person who asks—Why have a stereopticon in our church? It is a well known fact that the knowledge we gain through the eye remains with us longer than the spoken word.

The stereopticon can be made the means of helping the church in building up its Sunday evening meetings; in advancing the work of the Young People's Society; in creating an interest in the work of the mission field; and aiding in the social work of the church. Possibly you will say, "I have heard all of that before, but I have not made a success in my work with the lantern." In using the stereopticon there are a number of things to consider in order to get the desired results. Buy as good a lantern as you can afford. While a cheap lantern will often give a good picture, it will not stand the hard service that a higher priced machine will. Also, be sure to give your dealer the exact distance from the center of the screen to the center of the lens; have him equip your machine with a lens that will give either a 10 or 12 foot picture, if your ceiling is high enough so that the picture can be seen by the entire audience.

If you have a small auditorium, the pencil carbon lantern, which can be connected directly to the lamp socket, will give a good clear picture 8 to 10 feet in size, at a distance of 35 to 45 feet from the screen. You cannot expect to get as brilliant a picture as with the large machine; however, I have used the small lantern with

splendid success, getting a good, clear picture and one that has pleased and delighted the audience.

A word about the gas outfit. Not any of these machines will give results equal to the machine using electricity, but in country churches, where it is necessary to use gas, by using one-half size objective lens, a very good picture can be obtained. The Ox. Hydrogen light will give about 800 candle power, which makes a picture that is soft toned and pleasing. The disadvantage with this light, however, is that it requires an experienced operator and one who understands handling same, as there is always more or less danger if handled by an amateur. I have used the alcohol mantle light, and have had fair results, but prefer a presto-lite gas tank, as that is easily handled, and after it is properly set up it needs no further attention; consequently any one could run the slides through.

In regard to the expense of operation, the electric lantern will use very little more current than it would require to light your auditorium. The Ox. Hydrogen outfit costs about one dollar an hour; the Presto-lite tanks costs from 10 to 15 cents per hour, depending on whether you are near a Presto-lite station.

How and when to use the lantern: A great many pastors use the stereopticon for a short service before the evening service, as this brings the people to the early service, and if followed up by a song and prayer service, and a twenty or twenty-five minute sermon, will prove an interesting and instructive evening, and will no doubt assist in increasing the Sunday evening attendance.

Do not use your stereopticon simply as a picture show; study your pictures as you would your sermon. When using the lecture sent with

a set of slides, study it carefully, and when possible put in the personal element.

Use your lantern in the Young People's meetings. By having the young people tell the story of the pictures it will assist them in gaining confidence in themselves and their ability in speaking at the meetings; this will also give them an incentive to study their topics. If you have 30 or 40 pictures it would be a good plan to have two or three of the members study and prepare talks on them, and thus add to the interest of the service, and no doubt greatly increase the attendance. Have an occasional travel talk, and if you have members or friends who have traveled different portions of the globe, try to have them give their personal experience and observation; this will help increase the interest.

The slides can usually be secured from your mission board at a very nominal rental. The various slide rental companies can supply you with slides on any subject desired, such as travel, historic, missionary, educational, hymns, etc., and some of the railroad companies have slides they would be glad to loan on scenes along their line.

HOW TO MAKE CHRISTMAS LAST A YEAR

Leonard B. Smith

For a number of years the writer has been convinced that the plan followed by practically all the Sunday Schools at Christmas was radically wrong. The birthday of the Saviour-King was celebrated by taking the King's money and buying candy and other presents for the pupils, while the usual custom of celebrating birthdays is to give presents to the one having a birthday.

It was with keen interest that I read of the experiment of making "White Gifts to the King," based upon the legend of the "White Feast" in Cathay, as tried by several schools. I decided about three weeks previous to last Christmas to introduce the plan and insist upon its adoption. I procured all the information I could get through publications, personal correspondence, and other sources, and carried the same to the meeting where the question was to be decided. At first the suggestion met very strenuous opposition upon the part of several of the very best workers in the school. However, after a discussion of about two hours, the plan was adopted.

The school agreed to take out of the treasury the amount ($35.00) which had been usually spent for the annual Christmas "treat" and add the same to the total funds raised for the "White Gifts." A letter was addressed to every family represented in the school, explaining the plan, and containing a little folder, suggesting various "White Gifts" each member of the school could make on the King's birthday, and requesting each one to mark X before the gift of "Self, Service and Substance" preferred. Under the heading of "Substance," various outside benevolences were suggested for choice. In the envelope was included also a small "White Gift" envelope to contain the marked folder and the substance gift on Christmas Eve, when the special service was to be held. On the three Sunday nights preceding Christmas, I preached from the themes, "The White Gift of Substance," "The White Gift of Service," and "The White Gift of Self," beseeching the co-operation of every one in making the King the most acceptable, practical and valuable gift possible on his coming birthday.

Then each department of the Sunday School

was requested to select a specific cause to which its gifts should be devoted, some cause dear to the Saviour's heart. Some of the older departments preferred to leave this decision to the individual donors to decide. First the Cradle Roll superintendent and workers decided to take their gifts and procure baby clothes, shoes and other useful articles for the infants in homes of poverty. The Beginners decided to bring pennies, saved from their own money, and then buy toys, dolls and other play things, together with such things as they might already have to give to the little poor children in the community. The Primary department children followed the same plan, adding books, candies, toys and other articles for older children. The classes of the Junior department decided each one to fill a large basket of groceries and provisions to be delivered on Christmas Eve, to the poor families in the community. The Intermediate, Senior and Teacher-Training departments decided to furnish a free turkey dinner at a hall nearby for about forty poor children on Christmas Day. The six organized adult classes agreed to divide their gifts among the following causes: The Federated Charities, Belgium Relief Fund, Patriotic Orphan's Home, Methodist Protestant Children's Home at High Point, N. C.; Home for the Aged of the Methodist Protestant Church at Westminster, Md.; Maryland General Hospital, Methodist Protestant Board of Foreign and of Home Mission, Women's Missionary Society, and the Deaconess Work.

The service was held on Wednesday night, the twenty-third, with an immense audience, and intense enthusiasm. A helpful and significant service of song was first rendered, wherein the meaning of the plan was vividly

portrayed. The legend of Cathay was read, and followed by the actual presentation of the "White Gifts for the King," with enthusiasm and earnestness. Well, the gifts came and came, and kept on coming. Some, some more and then some, until we wondered what we would do with them! As the departments were called out, the members of each department responded by bringing their gifts to the front and presenting them to the King. The Cradle Roll superintendent brought a large number of infant articles and hung them on a tree erected by the side of the platform. The Beginners followed in line, dropping into a large manger on the platform all sorts of toys, dolls and their little envelopes filled with the pennies they had saved from their own spending money. One little girl brought her toy piano, which she said was the best thing she had. One little boy, after he had dropped his gift into the manger, was so eager to repeat the performance, that he came back and picked up some hay and dropped that in. Though not one of them was yet six years old, every one of them was far happier that night in giving a "White Gift" to the King than any one of them would have been to receive a box of candy bought with the King's money. Next came the Primary boys and girls, bubbling with enthusiasm, with their books, candies, toys, dolls, etc., to present them as gifts to the King. One little boy brought his tricycle in good condition, giving up courageously a good friend in the name of the King. Another little boy, who had a baby sister at home, brought a basket of baby clothes as a "White Gift" to the King. The Juniors created a scene never to be forgotten as they came with their baskets of groceries piled up, and

set them joyously down on the platform. A more delighted company of boys and girls we have never seen. It was the first experience they had ever had of the kind, and we could read in their actions that they were convinced as never before that "it is more blessed to give than to receive." A little boy, quite poor, brought a dollar and a half, and a basket of provisions with a note from his mother showing how it should be divided among the various charities.

The Intermediates, Seniors, and Teacher-Training pupils brought ample provisions for their free turkey dinner to the poor children of the community. The Adult and the Home Department members contributed very materially to the already great spread of provisions on the platform. Some of the classes brought their "White Gift" envelope well filled and neatly tied with a white ribbon, with which they decorated a tree beside the platform.

The general results of the plan as worked in our school, composed, as it is, of people of very moderate means, are about as follows: Over forty families received from one to two baskets of valuable provisions each. About forty poor children received a free turkey dinner, together with a free entertainment and a small gift as they left the hall. The carefully estimated value of all groceries, provisions, coal, etc., given to poor families in the neighborhood, $70. Cash received as "White Gifts," $135. Cash from treasury otherwise spent for "treat," $35. Total "White Gifts for the King," $240.

Last, but not least, were the gifts of self and service which were pledged on the little folders: presenting themselves to Christ and accepting him as their Saviour, 4; consecrating

themselves to him, 70; applying for membership in the church, 3; promising to be more regular in attendance, 70; promising regularly to invite others to attend, 65; promising to try to win some souls to Christ during the year, 71; promising to welcome strangers at the church services, 70; willing to respond to any reasonable call for service, 68; willing to serve as ushers when needed, 14; willing to serve in any Sunday School capacity, 50; to act as teacher if needed, 7; to assist in Cradle Roll or Home Department work, 10; desirous of taking a Teacher-Training course, 3; willing to join the Ladies' Aid Society, 4; W. C. T. U., 1; C. E. Society, 2.

I cannot think that ever again will any one here attempt the old plan of spending the King's money, on his great birthday, to treat those who love to serve, and delight to honor him.

Leonard B. Smith,
Pastor of Christ Methodist Protestant Church,
Baltimore, Md.

Note:—This great Christmas service, "White Gifts for the King," was prepared by Mrs. Phebe A. Curtiss, of Columbus, Ohio, and first issued by the publishers of The Expositor. Later it was sold to Meigs Publishing Company, of Indianapolis, Ind., and all large publishing houses are now handling it. Address your own dealer and ask for a "returnable sample outfit" (price 35 cents), with promise to either return it or send 35 cents for it within a reasonable time.

HOW TO MAKE THE CHURCH BUILDING USEFUL

Wm. L. Stidger

What right has a church, usually located on one of the finest corners in a town or city, to occupy that valuable space unless the plant is being used for some service to the community from one end of the week to the other?

"None!" we the preachers, and we the members must answer. If we do not the world will. And it has a perfect right to give that short but straight from the shoulder answer,

"None!"

And it is because of a constant and an earnest desire to make God's house useful to the community in which it is located, a city of 50,000 population, that I have evolved some ideas that may be helpful to others. For I, among many ministers, do not feel that this beautiful church structure has any right to occupy this prominent corner if it is not of constant service.

It gets pretty hot here in summer. As I write this article it is close to 100 degrees. It is the middle of June. For a week past I have noticed old men, exhausted with the heat half prone on the big stone steps that lead into the main entrance of my church. This main entrance is barred with big iron gates also. I have not only seen old men half prostrated with the heat sitting on these steps, but I have seen many women waiting for cars in the blazing sunlight just outside the doors of the church.

Each day as I step into the big, beautiful closed auditorium of the church I have noticed how cool, and restful it is. I almost instinctively sit down for a minute in one of the pews for rest. The eight or ten beautiful art win-

dows produce an atmosphere of worship and meditation.

And so I conceived the idea of opening the church doors for all who desire to come in and hide from the heat. I have had a beautiful Poster invitation printed in a cool shade of green:

IT'S COOL
INSIDE OF THIS
CHURCH.
AS COOL AS A SHADY WOOD WITH WATER
TUMBLING OVER A FALL.
IT'S A HAPPY PLACE FOR—
REST,
PRAYER,
MEDITATION,
WHILE YOU LOOK AT THE TEN BEAUTIFUL
ART WINDOWS.
THE DOORS ARE OPEN
YOU ARE MOST WELCOME

I wondered whether people would take advantage of this delightfully beautiful and cool auditorium. I have been astonished at the actual results. The first morning I counted twenty men and women who stepped into the church for a few minutes each. One poor old man stayed an hour. It was plain to be seen that he was just honest-to-goodness tired. A woman came with an arm full of bundles. She had been shopping. She said, "It's a God-send! It's a God-send! I was never inside this church before, but you bet I'll come next Sunday. If you care that much about people, I'll come!"

Once in a while I see a man or a woman cross themselves as they enter this Methodist Church, but why not? If that is worship to them I am glad. They looked bewildered at not seeing the familiar stations but they rested themselves. Which leads me to inquire why it is that we Protestants should allow the Catho-

lic church to monopolize the "Open-every-day-in-the-week" idea anyhow? Many a time I've stepped into a cool, restful Catholic church to get away from the heat, and for a rest myself.

At noon it's a good idea to add to this comfort a short organ recital for shop girls and boys and men and women. The streets are too hot to walk. Even the parks are not cool, but inside a big church it is cool. Iced water is a good addition, or lemonade if you wish.

The second day we had this sign out and the doors open more than fifty people took advantage of the invitation and few of them had I ever seen before.

If you want to preach to them put some beautiful art Posters up around the church with Gospel messages on them. These silent messengers in the sacred atmosphere of the church often preach wonders and reach wonders.

It halts me up, with a jerk; the thought that thousands of churches in cities might be doing this service in the summer time for folks. I know that many a time I have walked the streets of New York, Boston, Pittsburgh, Cleveland, Chicago, St. Louis and other cities on hot summer days and such an invitation, and such an opportunity to rest my weary feet and body and soul, in a quiet church would have been seized with eagerness and I would have remembered for many a day the church that served me in that practical way.

HOW TO START A SUBSTITUTE FOR THE SALOON

Many of the Expositor readers live in territory recently voted "dry" and in the near future the saloons will disappear. The men who frequent these places are going to remain and they will be deprived of their customary loafing places and such "club" benefits as the saloon may have heretofore offered. The saloon has been to many men a club. What are they going to do when the saloon goes?

Those who worked hard to fight the saloon now owe something to the community in the way of constructive reform. It is not enough to put the saloon out of business, we must put something better in its place.

The Coffee Club seems to fill this need about as well as anything we know of. In San Jose and Stockton, California, there are two such thriving clubs worthy to serve as models for many other cities. The object of the club is well set forth in the official book of by-laws as follows:

"The San Jose Coffee Club Association is a philanthropic co-operative organization, incorporated under the laws of California for the purpose of establishing coffee houses or clubs for rest, reading, recreation and refreshment where no intoxicating liquor, tobacco or gambling is allowed—public social centers where any one may find an orderly, homelike place in which to rest or visit.

"Also for a small sum a good, clean, whole-

some meal may be obtained, if desired. The expense of maintenance is met by the proceeds from the lunch counter and from the circulating library, but all other privileges are absolutely free."

To start such a club 500 subscriptions at one dollar or more each were secured. The club began in a small way in a single room where only 30 people could be seated at one time. Two employes handled all the work.

The club became popular at once. A women's department was opened at the end of two years to supply a real demand. In another part of the city a Boys' Coffee Club was conducted with a good gymnasium in connection. After two years this branch was discontinued.

At the conclusion of six years of splendid work the club moved into its present commodious quarters, 114-120 South Second Street. Here many new conveniences were added. Such adjuncts as a rest room for men and one for women were added, many newspapers and current periodicals were put on the list. Writing facilities, telephones, information bureau, lavatories, parcel depository and many other accommodations were added to the equipment, all of them absolutely free.

The writer of the club booklet declares, after these years of experiment,

"Such a social center is a positive benefit to the community. Students find it a convenient place to read, rest, study, or to get a quick lunch of good, clean, well-cooked nourishing food for a very small price. Tourists are loud in their praise of its many conveniences for travelers, and to out-of-town people it is a most desirable place to wait or brush up or leave parcels after coming from a distance. It

is indeed a cosmopolitan club, and so homelike is its atmosphere that every visitor goes away pleased and feeling a sense of ownership. Over one hundred men can be counted in the men's reading room almost any evening and from 1,200 to 1,600 people visit the Coffee Club daily.

"The business control of the Coffee Club is placed in the hands of a board of nine directors who serve gratis. No officer or director receives any compensation. There are no dividends. All net profits are re-capitalized and used in the extension of the work.

"The San Jose Coffee Club is the oldest of the fifteen coffee clubs in the state, and in the point of social service is the largest and best equipped in the world. Our club in Stockton has the largest floor space, but the San Jose club is better equipped and has a larger seating capacity."

In a personal note from Mr. Ernest Fox, manager of the Stockton Coffee Club, he says the club has received about $1,800 from subscriptions and memberships, and now has a reserve fund of $900 drawing interest. Its equipment is worth $3,000.

"The club has had varied experiences," says Mr. Fox, "having as much as $5,000 in reserve at one time, and again being more than $2,000 in debt." At the present time the club is in affluent circumstances. Mr. Fox says it costs more to establish a coffee club now than it used to. Any one interested should write either to The San Jose Coffee Club Association, 112-120 South Second St., San Jose, California, or to Mr. Ernest Fox, at Stockton, for a copy of the By-Laws, etc. (Please send postage for reply.)

One of the strong features of the club is the

opportunity offered men and women in straitened circumstances to obtain good food at very low prices. For example the bill of fare contains mostly five cent dishes.

HOW TO ANSWER THE ARGUMENTS OF THE LIQUOR MEN

Charles Stelzle

The next big fight on the saloon will be upon the economic basis. No further arguments are needed to demonstrate the immorality of the liquor business. Everybody admits that it weakens character, destroys the home, and degrades the nation. Somehow the average man imagines that while this may be true in a general way, it does not and cannot affect him, and so he cheerfully votes for the retention of the saloon, because the problem doesn't come close enough home.

However, the liquor men are just now concentrating their arguments upon the question as to how many workingmen will lost their jobs if the liquor business is abolished. They are telling the business men that empty stores and warehouses inevitably follow the voting out of the saloon. They inform real estate men that property values decrease. All these items affect men's pocketbooks, and many of them believe that they influence their chances for making a living. For this reason, many otherwise sane and reasonable men are voting for the saloon, even though they themselves never enter the saloon.

The entire argument of the liquor men in this respect is based upon the fallacy that if the saloonkeeper fails to get the money now spent

for beer and whiskey, nobody else will get it. They assume that if a man doesn't spend a dollar for "booze," he will throw that dollar into some kind of a bottomless pit instead of using it to purchase some other commodity which will do good, instead of harm, which will have permanent value, and which will give the workingmen of the country more work, more wages, and greater prosperity every way than if the same amount of money were spent for beer and whiskey.

The amount of money that is annually spent for intoxicants in this country is $2,000,000,000. When we are told that $2,000,000,000 is the drink bill of the United States, it doesn't mean very much to the average person because few of us seem to grasp the significance of big figures. Let's make a few comparisons, which will give us a more comprehensive idea as to what is involved in the wasting of so much money.

Two billion dollars is twice as much as it costs to run the Federal government; it equals the annual earnings of the trade unionists in the United States; it is twice the capital of all national banks in this country; it is twice the total debt of the United States government; it equals one-fifth the value of the farm products of this country; it is one-tenth the value of all farm property, including land, buildings, implements, machinery, domestic animals, etc.; it is one-tenth the value of the products of all industrial establishments in this country; it equals the expense of operating all railroads in the United States; it is four times the amount spent for the support of public schools in this country; it is nearly twice the value of all Protestant Church property in this country; it is four times the cost of all buildings erected in

the fifty principal cities of the United States during 1914; it is ten times the fire losses in the United States during 1914; it is more than one-half the total amount of money in circulation in the United States; it is nearly one-half of what has been paid for pensions to soldiers, sailors, marines, widows, minor children, and dependent relatives during the entire history of our country.

For every dollar spent for Foreign Missions by the combined churches of North America, we spend $166 for booze. For every dollar spent for Home Missions on the North American Continent, we spend about $110 for booze.

Ask the next crowd that you talk to on the saloon question how much money one would be compelled to place upon each word found in the English Bible, in order to arrive at the total amount of money spent for liquor in this country. The average person will timidly venture the sum of ten cents, while the reckless will boldly declare that one dollar will surely cover it. Actually, it will be necessary to place upon each word of the English Bible $2,582 in order to reach the sum of $2,000,000,000. There are said to be 774,692 words in the English Bible. "In the beginning—God," the first four words of the Bible, will be worth, upon this basis, over $10,000 in booze.

When the liquor men are confronted by the statement of the amount of money spent for beer and whiskey, even they are overwhelmed, and they generally attempt to deny that our drink bill is so great. However, let's convict them by the use of their own figures.

According to the Year Book of the United States Brewers' Association, the annual disbursements for wages in the liquor business and "allied industries," amounts to about $450,000,000, while

the annual disbursements other than for wages amount to approximately $1,125,000,000. Here we already have an expenditure for materials, wages, etc., of $1,700,000,000, but these figures do not include the profits for the manufacturers, the wholesalers, and the retailers in the liquor business, nor those of the "allied industries"; that is, the industries which manufacture barrels, bottles and other materials used in the distribution of liquor. Furthermore, there are a great many "incidentals" which should be added to these figures, according to the brewers' Year Book.

These "incidentals" alone would require an expenditure of at least $500,000,000 in addition. Then we shall have to add the estimated annual profits for the 203,000 retail liquor establishments, which it is said exist in this country. If each of these make a profit of only $1,800 per year, this would net the tidy sum of $365,000,000.

The profits for the brewers, distillers and wholesalers, upon a conservative estimate, amount to $250,000,000. The profits for the "allied industries" amount to over $6,000,000. The figures already given total nearly $3,000,000,000. There are other figures which might legitimately be added, but we have already produced enough evidence, according to the liquor men's own figures, to indicate that the statement of those who are opposed to the saloon, that our drink bill amounts to $2,000,000,000, is extremely conservative. *For let it be remembered that the only possible way in which this money can be raised every year is through the beer and whiskey and other intoxicants that are sold to the ultimate consumer.* He it is that must pay the entire liquor bill, for there is nobody else that can keep the liquor business going.

If the drink bill of this country is less than the very highest estimates that have yet been made by any anti-saloon men, then those who have prepared the figures for the losses that will be involved in the destruction of the liquor business are either badly fooled or else they are deliberately trying to deceive the workingmen and the business men.

The liquor interests cannot beat us both "coming and going." Either they will have to confess that the drink bill of this country is at least $3,000,000,000 per annum, or else they will have to admit that their own figures regarding annual expenditures, which include wages paid and materials purchased, are false.

The liquor men seem to be very much concerned about what will happen to the farmer when they can no longer purchase any of the farmer's product. Let's see what will happen to him.

There are about 10,000,000 farmers in the United States. The value of their annual products is approximately $10,000,000,000 or $1,000 for each farmer. The liquor industry purchases every year about $100,000,000 worth of produce from the farmer; therefore, it consumes just one per cent of all the farmer produces. That is, $10 for each farmer in the United States.

The question is, what will the "poor" farmer do with his $10 worth of produce which the liquor industry cannot purchase when it is put out of business? The chances are that somebody else besides the liquor men will find use for the farmer's grain and grapes and apples and cherries. *One would imagine, to listen to the defenders of the saloon, that nobody likes grapes and cherries unless they come in the form of booze.*

There are over 20,000,000 families in the United States which would purchase the stuff now sold to the liquor men. The average workingman's family spends annually about $500 for food. This makes a total of at least $10,000,000,000 per year for the 20,000,000 families in this country.

If these families were each to increase their purchasing power one per cent, or $5 per year, it would amount to exactly $100,000,000, the sum of the liquor men's purchases from the farmer.

If the average family were compelled to pay twice as much for these materials as the liquor men pay, it would increase the amount necessary to be purchased to $10 per year for each family, or about 20 cents per week.

With the increased earning power and spending ability of the average workingman's family, due to the abolition of the liquor traffic, the average family will spend at least 20 cents per week more for cherries, peaches, apples, berries and the various forms of grain, to say nothing about flour and bread and meat, and other materials which come primarily from the farm.

But there is another phase of this subject, from the farmer's standpoint, which is significant. From 1899 to 1909 the acreage of the United States used for raising cereals—corn, wheat, oats, barley, rye, etc.—increased only 3.5 per cent. The amount actually produced increased only 1.7 per cent. Meanwhile the population of our country, during this period, increased 21 per cent—about 12 times as fast as the increase in the amount of cereals raised.

During the past forty years the percentage of agricultural exports has *decreased* about 30 per cent. This means that the farmer is finding an increasing demand for his output in this country.

Economists are very much afraid that the time is rapidly approaching when the farmer will be unable to supply the food demands of the United States.

The introduction of labor-saving machinery has permitted the individual farmer to cultivate more acres, but apparently he hasn't increased the output per acre.

There is no need to worry about the farmer. Anyway, he is voting out the saloon every time he gets a chance, fully realizing the force of whatever there may be in the argument of the liquor men, so far as they are concerned.

But what about the workingmen? According to the defenders of the saloon, 1,000,000 workingmen will permanently lose their jobs, following the introduction of national prohibition. The fact is, if the money now invested in the liquor business were to be transferred to more legitimate industry, it would give employment to nearly four times as many workers, nearly four times as much money would be spent in the form of wages, and about four times as much raw material would be required than is now the case in the liquor business.

Taking six leading industries in the United States, and comparing them with the liquor business with reference to the number of wage-earners employed for every one million dollars invested, here are the figures given to us by the United States Government:

Liquor	77
Iron and steel and their products	284
Paper and printing	367
Leather and its products	469
Textiles and their finished products	578
Lumber and its manufactures	579

These figures prove that the iron industry employs nearly four times as many, paper and printing nearly five times as many, leather six times as many, textiles seven and one-half times as many, and lumber seven and one-half times as many workers for every one million dollars invested, as does the liquor industry.

The ratio of wages paid the workers to the amount of capital invested in the liquor business, as compared with each of the industries mentioned, is also worth noting. Here are the figures:

	Pct.
Liquor	5.6
Iron and steel, and their products	17.6
Paper and printing	21.3
Leather and its products	23.5
Textiles and their finished products	23.8
Lumber and its manufactures	27.1

If the $2,000,000,000 which we now spend for intoxicating liquor were spent for bread and clothing—the two staple articles in the life of the workingman—it would give employment to nearly eight times as many workers, who would collectively receive five and one-half times as much wages as is now the case in the liquor business. Besides this, it would require $600,000,000 worth of additional raw material to what the liquor industry now uses.

It would not be necessary to spend all of the $2,000,000,000 for bread and clothing if the liquor industry were destroyed, but if the transfer of this money into the legitimate industries mentioned above would produce the results described, is it not fair to say that substantially the same general results would be achieved if the total sum were distributed among all of the industries that would receive the benefit of the increased

business, were men to spend their money for the necessaries of life, as well as for legitimate luxuries, instead of for beer and whisky?

As a matter of fact, more workingmen lose their jobs because saloons are open than would be the case were the saloons to be closed. As somebody put it, "When liquor puts a man out of a job, it unfits him for another job. When no-license puts a man out of a job it makes him a wealth-producing workingman, instead of a wealth-destroying workingman. It is better that the bartender should lose his job and get a better one, than that dozens of his patrons should lose their jobs and be unfitted for any job."

HOW TO MAKE ENDS MEET
MINISTERS AND THEIR FINANCES

The U. S. Church Census Bulletin for 1906 gave the average salary for ministers in continental U. S. as follows for the ministers who made report:

Baptist, North	$686
Baptist, South	334
Methodist Episcopal	741
Methodist Episcopal, South	681
Presbyterian	977
Protestant Episcopal	994

Perhaps over half of the ministers receive less than the above amounts; and less than half the number received over that amount. The salaries in all denominations vary from less than $100 to over $10,000.

The Problem of Finance

Strangely enough, the ministers who save are nearly always those who never get over $1,000,

while many of them never receive a salary of $800 in any one year.

The amount of salary has little to do with a minister's savings. The extra demands made upon him in serving the congregations which pay the higher salaries use the extra salary.

Where the Money Goes

When a preacher gets the average of about $700 paid by the Baptist and Methodist churches in the country, it is generally divided as follows:

	City	Country
Keeping horse, carriage and harness per year	$	$100
Travel and postage	50	25
Magazine, papers and books	50	25
Fuel	100	25
Church and charity	150	75
Doctors, hospital and gifts	75	50
Clothes for self	100	50
Clothes for wife	200	100
Clothes and expenses for children	200	100
Table supplies at $4.00 a week, in country, $10.00 in city	500	200
Life insurance on $3,000	100	100
Carfare	100	
	$1,625	$850

Here it will be seen that the preacher on a $700 salary must economize at every point until he has reduced the above estimate $150 before he can begin to save for a home for old age. Unless he and his wife are well supplied with will and courage, there is grave danger of becoming involved in debt, perhaps never to be free. Let it be first remembered that the above schedule allows nothing for prolonged sickness, or servants or even family washing, or for extra entertain-

ment of visitors and friends or help when some relative has to be cared for.

All of these things mean self-denial to make funds above named meet the new demands. If the family is large, the cost for table and clothing for children will be proportionately increased. The problem of educating the children soon comes and demands extra cost. If $700 is the average salary and he is the average man, what is to be done? The first solution is to

Reduce the cost of clothing for all the family from $250, in country, to $175 and save	$ 75
Reduce cost of table	50
Reduce cost at other points	25
	$150

and he is then living on what he gets, but saves nothing. If he can make $100 a year on poultry and raise $50 worth of horse feed, or get it donated by farmer parishioners, he is ahead of the game $150. If he can save $100 a year for a period of 30 years and place it in a 4 per cent savings bank, he will have to his credit at the end of 30 years, with interest $5,832.80.

Very few preachers have the business judgment required to invest in real estate or mortgages, besides the chance of loss is greater than savings banks. $200 saved per year will double the above amount and $300 per year will increase it three times.

The Preacher and His Savings

His first difficulty is to get a salary to save. His second is to save it, and his third is to invest and keep it when saved. Strange enough, the man with the "get rich quick proposition" usually seeks ministers first, not because they are over

anxious to be rich, but because they seem so lacking in business experience and are so willing to trust other people,—at least that has been their record, but it seems to be improving of late.

Another reason why he is sought first as a victim is because his address can always be had, while still another is that if he will buy some stock in a mine which never existed or building lots under the sea, it opens up a fine approach to his flock for the stock swindler.

Pity, Criticism and Correction

Some pity the minister when he fails to make a success of his finances and some criticize him, but what he really needs is correction.

The lack of financial ability and judgment never excuses a man when his creditor wants a settlement. Ministers have been trained to think of spiritual things and have sometimes made financial mistakes which weakened their influence throughout their entire lives. Laymen have done likewise.

In no decade has there been a greater change in ministers than in the last one. They have become far more practical. The next decade will see still greater improvement. The business minister is here and his like is increasing. Still there is room for great improvement. Perhaps the next decade will require ministers to take six months at business college and read law for six months during their seminary course.

The Country vs. the City Pastor

The table showed a different estimate of the cost of living for the country and for the city pastor. It is hard for some laymen to understand this.

The country pastor frequently supplies his table at less than one-half of the cost for the city

pastor. His social duties and charities cost him perhaps only a third as much as those of the city minister cost. His clothing costs much less. He has a garden, and donations from his farmer parishioners. The cost of keeping his team is sometimes no greater than the carfare of some city ministers.

Financial Successes

Some financial successes have come under my notice. Their rules were:

1. Save $500 before marriage and wait until they had a $600 salary.
2. Save 10 per cent of their salary and live on the remainder.
3. Never buy anything on credit.
4. Make a financial plan and estimate at the beginning of each year and work hard to do better than estimate.
5. Wife did all the housework.
6. Both husband and wife studied the purchase power of $1.00.
7. Understood that $100 saved at 25 years of age was as good as $200 saved at 42 years old and the equal of $400 saved at 60, and if still kept in a 4 per cent savings bank would amount to about $800 for them when 75 years old. Such is the multiplying power of interest.

The General Criticism of Ministers

It is like the criticism of his children. Statistics prove that more prominent men have been found in each hundred of ministers' sons than are found in each five thousand sons of all other classes.

If a minister makes a financial mistake, his prominence gives prominence to the mistake.

It is doubtful if any other calling can show better success in carrying out honest intentions.

Business men are very cautious in trusting all persons in other professions and my own experience in business taught me that it was dangerous to give credit to more than 60 per cent of people not ministers, but I was perfectly safe with 95 per cent of ministers without asking any questions.

In any event, the new adjustments being made in financial methods in church work of all denominations is rapidly placing the minister on a solid financial basis and removing him from being an object of uncertain, unsystematic charity, which has been largely to blame for most of his bad reputation as a financier.

HOW TO USE AUTOMOBILES

Every community now has its autos. The other day we went out into the country to give an address in a rural church and we discovered a number of improvements brought about by the automobile. The fence had been moved back a long distance and space provided for the ever increasing number of machines. In the city it is much more so. It is therefore appropriate for a church to observe such a day, especially since it is sometimes stated that these same autos keep people away from church.

Automobile day was observed not long ago at the First Congregational Church of Oakland, Cal., the pastor, Rev. F. J. Van Horn, talked on the part the automobile can play for the uplift of humanity. Dr. Van Horn had notified his congregation that church automobile day was to be observed and he requested that all members owning machines should bring to the service cripples or aged people who, from one cause or another, could not walk to the edifice.

As a result scores of machines were parked round the church. The auditorium, decked with autumnal flowers, was filled with an audience having an unusual number of gray heads. These listened with interest to an appropriate sermon on "Autumnal Glory."

In his introductory talk Dr. Van Horn spoke of the part the automobile played in the service, and drew several lessons. He said: "The auto is without doubt the most far-reaching invention of the last quarter century. It has revolutionized transportation, shifted millions of dollars into new channels, changed the face of rural life, taken the city to the country, and last of all has made this world war possible. So naturally it is praised as being good and blamed for being bad.

"Among bad traits it is charged that the auto dislikes to go to church, much preferring country roads, even mountain grades. Evidently, however, the auto can be trained to go to church. I know a California banker whose auto every Sunday morning makes the round of the city parks to bring men to Bible class.

"I know several autos that are filled with children for the Sunday School. Some owners of machines feel that their consciences are not clear if their auto does not carry its full load to church each Sunday.

"And why not? Why not dedicate this splendid output of human genius to the highest ends? If we are to give our best to the Lord surely that will include the auto. This is only one phase of the broad question. Are the best things of the world to be given over to business and commerce and gain, to Mammon and to Mars, or shall the church claim for her master a real lordship and put actively into his service every possible good tool. Is not the auto waiting, just as ready to be

a 'means of grace' as it is to be the surest way of sending a boy to hell, in the words of a college president. Let every Sunday be automobile day and the auto trained to go to church. It won't hurt the machine and it will do good to the driver."

HOW TO COMBINE PLEDGE AND BUDGET

The following printed pledge card designed for the Every-Member-Canvass of the Walla Walla Church is as good as any we have seen. We commend it to finance committees everywhere:

FIRST CONGREGATIONAL CHURCH
Walla Walla, Washington
Benevolence Pledge

I agree to pay into the benevolence treasury of the First Congregational Church of Walla Walla, the sum of.....Dollars and .....Cents, which shall be regularly segregated in accordance with the annual Apportionment that appears below.

(If anyone desires that his contribution shall be divided on a different basis, he is requested to indicate the respective amounts opposite the names of the Societies below.)

I prefer to make my payments—

Weekly—Monthly—Quarterly—Annually. The two latter in advance.

Signed.....

Date..... No.....

Benevolence Apportionment

Foreign Missionary Work.....	$ 900.00
Home Missionary Work.....	1,500.00
Congregational Sunday School and Pub.	

Society	180.00
American Missionary Association	150.00
Congregational Church Building Society	150.00
Congregational Education Soc. (Whitman Col. Sch.)	60.00
Congregational Board of Ministerial Relief	60.00
	$3,000.00

N. B.—This pledge hereby supplants all previous benevolence pledges. All contributions already made for the year will be credited on the above pledge.

Commissioner on Beneficence.

HOW TO COMBINE CHURCH AND SUNDAY SCHOOL

Rev. Frank B. Everitt, Allentown, Pa.

We have combined our Sabbath School and morning worship, holding the whole school for one hour and a half, and dividing it into three half-hour periods, viz.:

1. Sunday School proper and lesson.
2. Missionary exercise and twenty minutes on the supplemental Bible work.
3. Preaching service, with a fifteen minute sermon to the school.

It aims for two things:

1. To get children and young people into the habit of a preaching service.
2. To get them to a more thorough knowledge of the Word.

We carry on with it a Bible reading course, and last Sabbath, on the call by classes for the total number of chapters read, there were 398 reported in a school of only 115 present, and 112 verses memorized.

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